



**ANGELOMORPHIA**  
—— MANIFESTO OF ——  
**THE ANGEL MOVEMENT**

# **Angelomorphy**

## **Manifesto of the Angel Movement**



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## **PART ONE**

“All these processes culminate in the fact that man ceases to exist as a species - he is no longer needed. This path leads to the stars.”

**- Alfred Kubin**

## **INTRODUCTION**

**M**ankind has always aspired to build a paradise on earth. From antiquity to the present day, various ideas and movements have emerged, whether Christian Gnostics or communists, transhumanists or the feminist movements of the 70s, with different ideas about the improvement of man and the world and their own methodologies to achieve it. And although many people dreamed of this in the past, they had neither the fullness of knowledge nor many of the technologies available to us, which made the results of their attempts objectively bad for the people themselves. Humans' conceptions of the angels' ideal world have always been only an idealized model of what human society itself should be like. In this manifesto of angels we consider actual for our epoch rethinking of this way to the angelic world and all problems standing on the way to the new Eden, laying the foundation of the renewed idea of transformation of the world and man.

Moreover, this manifesto is a necessity, since there are simply no analogs of earlier similar movements that are contemporary and relevant to this historical time period. There is no single movement that represents the will and dreams of those who aspire directly to the known idea of transforming the world and man in the image of the world and of beings, albeit imaginary, but definitely better than our world and us. There is not yet a movement that defends the interests of people who see how horrible our world is at the very root of creation, how disgusting the sex and unjust reproduction, the structure of our society and nature, how blind is the view of the world of those who supposedly fight against injustice in the same way. Therefore, within the manifesto we will often refer to the early ideas and representatives of such ideas and to contemporary solutions, showing that the path to perfection does not exist only in dreams.

On the pages of our manifesto we will touch upon such questions as: biosocial problematics of sex and gender, problematics of personality and questions of matter and consciousness, we will consider how different currents of human thought imagined the

transformation of mankind in the past. The roots of angelomorphism can be found in such movements of the past as: orthodox transhumanism, laid down as early as FM-2030, including sexlessness, artificial reproduction, distributed consciousness; orthodox post-gender radical feminism Firestone, including incubator reproduction and maximum emancipation of humans from the socio-biological processes that determine them; Christian Gnosticism (a critique of this world as such and a heretical tradition just as closely associated with spiritual sexlessness, angelology, and the idea of changing the world), and modern metaphysics.

Modern society and morality traumatizes everyone with its unnatural naturalness. A much more primitive naturalness is acceptable to humans, but consciousness will always be disgusted by it. Humanity holds the balance between ape flesh and consciousness, which is repugnant to both the still perfectly animal flesh and the consciousness that seeks conformity of the external with inner ethical ideals. Angelomorphism offers a new flesh for our consciousness, a revolt of the “higher ethics” against all systems and morals of the flesh-consciousness balance society, the behavioral-reproductive architecture, and a return to the primitive life of the passions of the flesh will always lead back to the “balance society”. The collective unconscious strives for angelization, despite our structural primacy. For those alive today, angelization, that is, transformation into angel-like beings, is available in the form of Purification, which we will discuss at the end of the manifesto, and for those born through ectogenesis, through biological and technological changes in organisms. Purification is a process consisting in the complete transformation of the bodily and spiritual aspects of the subject to a state essentially similar or identical to the angelomorph, in which, in particular, the subject renounces sex, gender, and old personal attachments to the old world. The ethical state of transformed individuals corresponds to their ontological state - the purity of their consciousness - a consciousness equipped with an enhanced bodily platform.

Angelomorphism is a complex system of theory and practice that addresses all issues related to human existence, the key idea of which is “angelization” - the concept of humanity's transformation

into angel-like beings and an angelic form of existence (sexlessness, immortality, unity of consciousnesses, ethicality). It is an idealistic libertarian science-oriented philosophy based on post-gender transhumanism, Gnosticism, critical social theory, sociobiology, etc. Angelomorphism in the language of terms is transcendental transhumanist radical post-genderism. Transhumanism is a very broad spectrum of ideas, while angelomorphism is a particular form of transhumanism and even posthumanism. Transcendental means that angelomorphism as a complex idea also touches on metaphysical aspects of reality, including questions of consciousness and matter, leading us to answers to the question "what are we and what do we do". Our earthly angels or angelomorphs, i.e. "angel-like" or "shaped like angels", like the angels of the myths are physically sexless, but are born not by the will of God, but in artificial incubators of artificial reproduction systems, just as angels are potentially immortal, but through neural connection and neurocommunication, and are certainly God's children. This ethically perfect biosynthetic artificial life form created by gestation in incubators on the basis of modern homo sapiens, are characterized by sexlessness, the ability to biosynchrony. The Angel Movement believes that this path is necessary for the healing of the world and without it the further evolution of our human race is unthinkable. We can safely say that angelomorphism is an implicit idea of mankind, because it has manifested itself in different forms in all eras, everything that man does and strives for, all his ways will one day lead mankind to the angelomorphic state in one form or another.

We, the life of this planet, its conscious part capable of analysis and searching for solutions, find our answer in angelization, the deliverance of life from the suffering and existential catastrophe of an ethically incorrect existence. With the advent of man, evolution realized itself. Having realized itself, evolution in the person of man can make the process itself controllable. Moreover, "controlled evolution is the only alternative to the extinction of our species". The use of scientific and technological advances, the elimination of socio-biological sex in humans, the change of the reproductive organization (or architecture) of society from natural sex-reproductive to

technological incubation, the introduction of trans-personal neural networks to change the communication and socio-political structure of society, the emancipation of the unjustly oppressed by social institutions, and a radical revision of the metaphysical approach are necessary steps on this path. The true victory of culture over nature is the creation of a new man, sexless and immortal. This manifesto seeks to be a philosophical and practical guide to building a new world and society where man can transcend his nature and attain an angelic state.



## **ADDRESSING THOSE BORN IN SEXED BODIES**

Any body with a sex is essentially just a prison of flesh controlling the mind locked inside it. The secretion of certain hormones into the brain can control a person's personality far more than any social attitudes. And due to the fact that such behavior is determined by chromosomal and therefore hormonal sex, whether XY or XX, the well-known gender stereotypes, i.e. social attitudes related to a person's sex, arise. The phenomenon of social sex, or gender, that is, a strictly prescribed set of social attitudes for every person with one of the two sex phenotypes of the body, is disliked by many young people. They therefore seek to discard it and to move beyond the male/female opposition in self-representation. They often conclude that the problem of this black-and-white division is not primarily caused by societal misconceptions, but rather by the existence of biological sex as the basis over which all oppressive social constructs are built.

I dedicate this part of the text to all young people born in a female body who have doubts about whether their birth in such a body was the right thing to do, as well as to those of them who have enough to call themselves simply human without identifying their own identity with their chromosomal sex. Perhaps it even seemed to you that being a man is something better, and it is even possible that you write in a different gender when communicating with the opposite sex on the Net, so that you are perceived as your own, so that your gender does not matter to the person with whom you communicate. The need to be perceived outside of the context of your gender is understandable to us, but resorting to it just shows how gendered society is. You can hate the female body all you want, which makes your mammary glands grow as you age, bleed every month, look like a loose mass, and carry children without the ability to influence it from outside, but the male body, thanks to testosterone (the male hormone), is no more preferable. This hormone causes men to have outbursts of aggression and affects their thinking, determining it in one direction or another, causes those to age early and die earlier due to heart problems, provokes in those naturally aggressive sexual behavior. Because of these phenomena, both women and other men suffer and may flatly refuse

to do anything about it.

You don't have to [and shouldn't] suffer every month for seven days straight for the rest of your life and have all the other attendant problems of having genitals for the sole absolutely self-dehumanizing prospect of getting another gendered creature in your body, who also has to be born in agony, and who will be doomed to the same life. Society itself blindly follows these traditions while the state uses your bodies simply as incubators for its own purposes. Even sex-oriented medicine is about keeping your reproductive machine running properly and producing live products on time. Remove the life factory from yourself, boycott the totalitarian system of natural reproduction, your bodies should not serve public and governmental demands, and your descendants should not continue this tradition of pain and system-legalized violence.

The modern ideology that teaches the creation of multiple humanitarian avenues for the social liberation of women and people who perceive themselves as women, or the ideology that demands that the female body be elevated to the status of the sacred and that the identity of oneself as a woman be intertwined with its presence, are no different in their harmful nature. They completely ignore the root of the problems associated with the presence of gender as such. Beyond that, “it makes people shudder in terror at the prospect of ‘uncomfortable’ scientific discoveries.” (Marvin Bressler).

The path of accepting one's own sex chromosome as a path of creepy-but-foundationalism, in retaliation to the “gender identity” trend, must be accompanied by the realization that changing the world order that has existed for millennia is impossible if humanitarian thinking prevails. Even the rejection of technologies that make life easier for those currently living is quite realistic. But in conditions of even minimal but contact of both sexes, society will return to the traditional agrarian system, having degraded for several centuries.

The technological path of development, called the Angelomorphic Movement, is based on the ideas of women philosophers of the 20th century, such as Shulamith Firestone. This

movement has had some success in developing, among other things, the proposal to free people born with the female sex from the functions of nurturing and childbirth, under which their bodies are imprisoned and on which their systemic oppression has always been built, because the root of female oppression lies in the role of childbearing and child-rearing. And then all humans from any chromosomal and hormonal determinization of both thought and physicality, because of which there is still no order in the world, nor true love purified from carnal passions.

True radical love for women is to liberate them from natural reproduction and those functions of their own bodies that lead to nothing but disease and agonizing death. But in no way is it about elevating them to the status of inviolable. Studies show that women who ovulate less (for example, by taking hormonal contraceptives that “turn off” the cycle) have a lower risk of ovarian cancer. This is because each ovulation causes micro-tears in the tissue that trigger the development of tumors. Also, the most common type of cancer is breast cancer. The highest thing feminists could do at the moment is to free all people with assigned female sex at birth from reproductive function, on the basis of the presence of which systemic oppression is based, but artificial uteruses and other reproductive technologies are for them a “misogynistic” way to “replace women” in this sphere. Feminist discourse articulates the problematization of female existence, while being both a consequence and a product of problematized existence. Women's bodily autonomy is incompatible with their reproductive biology, because in fact they do not even belong to you, they are only located in you, they are only present in you and use you in the interests of nature, which makes woman a woman - a synonym for a dehumanized object.

The social role of men and women has always been determined by their reproductive function, which determines the social function, and without which the social loses all meaning. Grasping for categories when they make no sense is absurd. A woman without genitals is in fact not a woman. A man without genitals is not in fact a man.

Carriers of chromosomal male sex do not find themselves in an advantageous situation in society at all. They are placed against their will some ephemeral hopes and forced to take on unnecessary responsibility. The very fact that their hormonal background makes them less emotional on average has given rise to the stereotype that “boys don't cry”.

Men also have a higher index of strength, speed, all thanks to the sex hormone testosterone, which many of them perceive as an indicator of “superiority” over the female sex. However, the diseases and problems that are carried by the presence of this hormone are not inferior in severity to those of people with estrogen predominance. Testosterone is the reason for the lower life expectancy of men, causing them severe diseases, such as predisposition to certain types of cancer. It is also the reason why men's bodies are exploited by all nations for warfare and hard labor. Testosterone also changes the shape and structure of the male body much more than estrogen, adjusting it to the necessary functions.

When it comes to the role of men in society, it is hard for many young men to accept what they are offered to take on. Nurturing in them aggressive force and indifference strongly affects the psyche of many, becoming in the future the cause of unhealthy attitudes towards themselves and others. The cult of sex is closely spread around young men, which hits them in the same way. Such social trends have caused the popularity of theories on the Web about a certain hierarchy of men, people from the top of which get more resources and sex. Unfortunately, there are enough young men who try their best to get to the top of such a pyramid, as society indoctrinates them with the idea of the amount of sex as an indicator of success, and sex-determined attitudes only push them to follow this path. In essence, this aspiration is humiliating, because the pyramid of social hierarchy completely copies the structure of a pack of primates, finally lowering man to the level of a primitive ape. In the pursuit of social approval for “being a man,” young people lose themselves, becoming just an average monkey.

When I see young men rejecting the societal imposition of brute force and rejecting the constant search for sexual

relationships in favor of broadening their horizons and finding themselves, it is clear that this is the first step on the right path. However, sex hormones determine behavioral traits in males no less than in females. Excessive aggression towards people around and the manifestation of their own sexuality through violence are the main such traits, which can be traced in many already at puberty, and in some even earlier. This is something that cannot be changed by social influence.

Those of the young carriers of the male chromosomal sex who decide to permanently break with their masculinity and become something else for society, so as not to feel the burden of societal expectations and perceptions of themselves, in the current realities find themselves faced with an extremely limited choice of actions and ideologies, such as gender theory, queer and trans movements, or different branches of masculism and feminism, which give them different solutions, but equally do not solve anything in the global perspective.

That is why for all those who have not consciously chosen the path of becoming a primate-like member of society, there is a way out to liberation through the development of the gender abolition movement, i.e. the angel movement - the abolition of that which makes him weaker before himself, the cessation of being a hostage of his own body. Since the social order is historically tied to the reproductive organization of the species, only the destruction of the root of the problems that exist at the personal and collective level can affect it. The transition of humanity into a sexless angel-like state will mark the end of the suffering of all those whose reproductive functions affect them.

## **AN APPEAL TO ALL WHO SEEK SEXLESSNESS**

I would like to dedicate this part of the manifesto to all those who are close to or seeking sexlessness, who cannot accept their social gender or their gendered or sexualized body, who are discriminated against by sexually mature people of both social genders.

You don't have to see yourself as male or female if you want to not associate your sex chromosome-labeled shell with the mind in any way. This is the first step in realizing that different body designs can actually damage the full development of the human mind. Many people strive for sexlessness without even realizing it, many wish to be treated as if they have no sex and gender.

When you are a child, your bodies are practically equal to each other, you do not feel the fundamental difference between them inherent in the presence of sex. So it is perfectly natural that you resist such changes at puberty. Puberty is a bodyhorror because it is an unwanted transformation of the body to suit the reproductive needs of nature and society. Children are not so required to observe the rituals of gender socialization, children are free from the surges of sex hormones inherent in already young men and women. The pubertal mind, seeing the changing body affected by puberty, often resists these changes. But in many cases, both the change in hormonal background and social attitudes take over any fluctuations.

There's more than one problem you may face if you've already grown up and retain a dissociation with your gendered body. A gender labeled society will not perceive you any better even than those who choose to make a binary transgender transition. Medical surgeries, appropriate diagnosis in the ICD, medications - everything is set up for transgender people who still don't try to leave the confines of binary.

With very few exceptions, trans\*non-binary or trans-genderless transitions are not provided for anywhere, which society will accept much more readily, because a person who has changed from one of the "traditional" genders to another and tried to transform his/her body for this purpose will be much easier to accept as a part of it. There is no such practice for those who cannot erase their chromosomes completely, but

want to lose even just the outlines of one or another gender on the physical level, because there is no suitable “diagnosis”.

The right of people to do or not to do something with their bodies is decided by a psychiatric committee. However, while the WHO has long considered transgenderism a reason to prescribe surgery and hormone therapy, there is no indication for a condition that is labeled as “non-binary”. Meanwhile, compared to hormone replacement therapy, even the simple removal of some secondary or primary sex characteristics is not as painful for the body, and the possible consequences are more easily correctable than those of transgender transition. They too are usually corrected with some combination of hormones that will not be rejected by the body and have such a negative effect on the internal organs.

Moreover, all of the current socio-political discourses surrounding the study of gender binary are mostly uninterested in promoting the idea of transitions for non-binary people. That said, the rights of people from among those who have swapped one of the two socially accepted gender identities for the other by changing their bodies appropriately to do so are everywhere on the social agenda. Our opponents want to be necessarily perceived as male or female, and accordingly we are similarly primarily perceived through the prism of gender categories in their heads. Gender dysphoria is not tied to bipolarity, the dysphoria of not being genderless is just as commonplace, so agenderism does not contradict dysphoria, it follows directly from it.

The queer community is much more interested in playing with identities and micro-identities, and the radfem community completely denies people the right to any interference with their bodies, promoting the conservative idea of “naturalness”. These theories devalue the sociological meaning of the term “gender” and hide the real gender and sexuality issues from people. After all, if, following the queer theory, one argues that gender is simply a sense of self, then the struggle for a genderless future loses all meaning. How can this contribute to the evolution of society into a post-gendered society, which is what both the queer and radfem movements are supposedly striving for through different methodologies? The original point of radfem is the destruction of social institutions built on sexual reproduction, where women were the instruments of reproduction and that is why they were women. We must

oppose any “gender” and stereotypes, be outside of any gender, sexual and sexual categories.

It is the reproductive system, and its presence in the species, that underpins the structure of society. Given this, in order to achieve this goal, it is necessary to undertake a complete exit from the gender system, rather than a search for multiple identities based on the phenomenon of binarity, or an attempt to abandon gender while preserving the cause of its origin. However, we can't just say “here we are genderless at heart”, that would be a terrible self-deception. If we really could become genderless in an instant, what would be the point of striving for genderlessness? The strength of your intellect does not affect your ability to stay away from reproduction. Plenty of life forms vary in intelligence, but do not differ in any way when it comes to reproduction.

It is impossible to look at both the problem (gender) separately from its root (sex), and it is impossible to try to destroy the problem without uprooting the root. And it is those who go beyond binarity, experiencing the dissonance of being in a gendered body, who have the greatest potential to address the situation correctly. Such people need far more rights than they have now, including over their own bodies, because they, like the reader, can become an active force in radical postgenderism. Even the very meaning of the word “radical” makes it clear that the key abolition must be the cause, the root of fundamental social inequality. Postgenderism cannot and should not be limited to gender abolitionism, for the abolition of the superstructure will not change what is based on the root.



## **THE METAPHYSICS OF ANGELOMORPHISM**

Human thinking cannot be free from certain metaphysical attitudes, which are always connected with social institutions and power. The tendency to metaphysical reflections is in itself the result of human cognitive mechanisms that facilitate the interpretation of the surrounding world, even if such reflections do not have final answers and remain speculative. Power and institutions have historically asserted themselves thanks to the description of the world that legitimized them, relying on speculations. The attitude to the world depends on the picture of the world. The task of this part of the manifesto is to try to build a metaphysics corresponding to angelomorphism, answering our own questions, and to form through it a certain picture of the world, in which the remaining ideas of the manifesto will be extremely logically superimposed on metaphysics, like beads on a thread. The two a priori questions of philosophy are the questions of “what am I” and “what is the world”, that is, the question of consciousness and matter. It should be remembered that the idea of reality is constructed on the basis of sensory experience in the process of cognition, which is limited by language, body design, and the biosocial matrix that forms us. All ideas about the world and the desire for explanations through metaphysics, including, are created by the brain, which has a very specific biological nature, therefore all thoughts, not yet angelic, regarding the description of the world are in one way or another biocentric and anthropogenic.

To understand the nature of consciousness, it is necessary to answer the question "what is the world" and consider the nature of matter. The idea of consciousness or soul was understood differently at different times. The ancients had an idea of the world Spirit, which is embodied in all forms of living and inanimate nature, and Buddhists believed that the soul as an eternal unchanging immaterial "ego" cannot exist, since everything in the world consists of interdependent flows of particles. In modern times, the "soul" began to be understood as a cognitive regulator or perceptual reality, or, more simply, consciousness. In the scientific community there is a concept of the problem of consciousness,

which studies the nature of consciousness, and there is a theory called the two-aspect theory, which suggests that the mental and the material are aspects of a single substance, and since matter is initially the definition of the substance of reality, it would be better to say that consciousness is the fundamental aspect of matter, and matter is an aspect of consciousness, respectively. The question of the problem of consciousness is a question of the problem of matter, while the question of matter is a question of fundamental ontology.

All our concepts of the properties of matter are determined through relationships, so the entire physical world appears to us as a system of relationships, while we have no idea what is the bearer of these relationships. But this something must exist, matter must have not only external, relative, but also internal properties. However, apart from mental properties, we do not know any internal properties of anything. Bertrand Russell admitted that the internal properties of matter are mental in nature. Without inner experience there would be no physical reality, since there would be no matter, of which protoconsciousness, qualia, or will, as Schopenhauer called the inner being of the world, which blindly manifests and manifests itself as the world, is an aspect.

In string theory, all elementary particles of matter are vibrations of the absolute medium of space. Like waves on the surface of the ocean. Space, which in itself is hardly distinguished by substantiality. The Universe absorbs itself in the same act by which it releases itself into Being. The totality of the real world is indistinguishable from emptiness, the substance of being is identical to non-being, and reality is interpreted as the realization of zero. Being is equal to zero, since the two aspects of Being - positive mass-energy and negative potential energy of gravity - cancel each other out. The number zero is clothed in a new ontological form, so that it is not simply Nothing, but at the same time Something that founds reality. Zero ontology is the fundamental ontology of Being. Something real as waves on the surface of the ocean of Nothing, where Nothing is the form of Something, as Something is the form of Nothing. In turn, Being is waves on the ocean of Non-Being. Further on, the existential bundle of infinite Something and Nothing we will call simply Being.

"Reality is fundamentally experiential and the natural world is exhaustively described by the equations of physics and their solutions "... Living beings are wave functions in the space of configurations - fields of phenomenally related subjective experiences, the precise textures of which are expressed by the values of two numbers, amplitude and phase, specified at each point in the space of configurations of the Universe. Each mathematical property of the wave function corresponds to some subjective property of the physical world. "... The world does not contain discrete physical parts, as understood by classical physics." (D. Pierce).

Thus, the totality of matter means the totality of proto-consciousness, and since the zero ontology reduces the omnipresent proto-conscious matter to the Being of Zero, then consciousness is reduced to the zero fundamental ontology. If two-aspect monism is true, then open individualism is true. The proto-conscious aspect or perceptual givenness can thus exist outside of time and space, in the Nothing form of Being. We are a special pattern of self-interference in the dimensionless unit sphere of Hilbert space.

The presence of Being directly indicates the presence of Non-Being by its presence. Non-Being cannot exist without the existence of Being. But since Being exists, we can assume that Non-Being also exists. They must coexist symmetrically. Even logically, just as "A" must be defined to define "not A", so Being must necessarily exist for the existence of Non-Being. And this also confirms that Non-Being "is". And if Being is a reflection of pure Non-Being, then the roots of our proto-conscious "I" lie precisely in the sphere of Non-Being. Non-Being here is Non-Being in the sense of Not-This-Being, but something completely different from this-being, Other-Being beyond Being. Other-Being is Non-Being for Being in the same way that Being is Non-Being for Other-Being. Other-Being is perceived as Non-Being, but is not Non-Being in the direct sense. Nevertheless, we abide in Being and as Being. Being is everything, the Multiverse, the generator of any possibilities and any material chthonic forms. The world is a collection of pure fluctuations, pure shifts from nothingness to being, so that what moves is the shift

itself. The world is a fluctuating nothingness, drawn toward being, self-emerging into it. The world is a self-movement, a self-organization of blind matter or will, actually directed towards angelic existence through demonic processes of evolution. The world has no option not to be, life has no option not to live, the goal is to capture the kingdom of darkness from within by the forces of the awakened light.

Parmenides claimed that Non-Being does not exist because it is unthinkable. If you try to imagine non-being, you will most likely imagine absolute blackness and emptiness. But blackness and emptiness are our idea of the absence of light and objects. True non-being is the absence of anything, of thought itself. However, this is precisely what most clearly indicates the possibility of the impossible, the otherness of Being - Non-Being. Being and Otherness are connected and are manifestations of one essence. Our Being is a secondary problematic aspect of an aspectless reality.

Non-being or Other Being is a recursive infinitely receding horizon, it always remains beyond the horizon of infinite existential connections of nothing-something. Non-being will always be beyond the horizon, and Being is always nearby. Non-being is connected with Being as an observer and an infinite straight line to a recursively receding horizon, the observer is one with the observed, but cannot approach the horizon. Perhaps that is why the ancients recognized the stars as gods and at the same time their ancestors, because they also could not be approached, but they remain visible through the straight line of a light wave, and their light is a visible image of gods in the world.

The metaphysics of angelomorphism considers the surrounding reality, the objects that make up the mathematical and imperceptible worlds, as being in different aspects of reality. In addition to the mathematical Omniverse, being consisting of something and nothing, presence and absence, it is also an imperceptible non-being or other-being – that which is separated from embodiment by something greater than chance. The ontology of angelomorphism can be called duo-monistic, since with all the

unity there is an internal demarcation of the recursive "here" and "there".

The central idea of gnostic cosmogony is the doctrine of the One. It is unattainable, indescribable, and everything that exists is contained within it. The One forms an ideal world that reflects its structure. In this world, the categories of Thought, Love and Knowledge reign, which act in harmony and create duplicates of themselves, forming the Pleroma (fullness, ideal world). Unlike the ideal Pleroma, the material world comes into being due to a failure in the process of creation. The Aeon of Knowledge failed to complete the creation of one of the spiritual images. This led to the birth of the First Archon, a being who creates the world without the participation of Love and Knowledge, and therefore his creation turned out to be imperfect. The material world is a caricature of the Pleroma: it looks like the ideal world, but lacks its essential qualities. This world is filled with short-lived and imperfect creations that do not possess truth, foresight and eternal life. The symbol of Kenoma is a corpse. The First Archon, who created this world, uses the mechanism of procreation to maintain its existence, attracting new particles of Thought from the Pleroma and holding them in material shells. The fallen world tries to return to the Pleroma and unconsciously shapes life as something that is called to evolve to the divine essence and return this aspect of reality to the ideal. Seeing the House of Truth and knowing our true origin, we direct our efforts to technological transformations in order to change the world. Those who do not see the light of the House of Truth will not remember their origin, they will remain wandering in the darkness of the Labyrinth. Knowledge of Otherness shows the way to all who walk in Being.

Going from the reverse ontological argument in favor of the existence of God ("something than which nothing better can be imagined"), we will imagine the opposite - nothing that cannot be imagined at all. Such a God is Non-Being or Other Nothing. Creationists claimed that God created the world from nothing that is not him. Many philosophers, such as Johann Eckhart, noted that there can be no such "nothing" that was not originally God. The God

of creationism is a head without a body, pure Non-Being torn away from its Being. Manifestationism and Creationism are in fact a false dichotomy, because there is always the possibility that there was no creation at all, neither in the form of emanation nor in the form of creation-out-of-nothing, and the One is eternal. Basilides spoke of Non-Being as being outside Being, but generating it. For Tillich, God is the "Ground of Being", i.e. something that underlies all existence, but is not itself a being. In what follows, God in the broad sense will be called the Omniverse as the duomonistic unity of Being and Non-Being, although in a narrower sense God should be called the incomprehensible beyond-the-horizon of Non-Being. Of course, we do not affirm the existence of God in the usual sense of theists or deists as a conscious creator of the world. In the text below, God in the narrow sense is a simplified naming of something that lies beyond the infinite recursion of Being in the duo-monistic ontology of angelomorphism, and God in the broad sense indicates the single "nature" and the general "selfness" of anything that exists, both Being and the concept of Otherness.

Panendeism in the context of duomonism postulates that there are two aspects (Being and Nonexistence) of a single reality (Omniverse) that interpenetrate each other without influencing each other, but continue each other, existing according to different principles, and where each self is a particular expression of an aspectless reality (God) in one of the aspects of reality. In this text, panendeism (and essentially monistic panenpandeism) is defined as panentheism (everything is in God) + pandeism (everything is God). And if "everything is in God" points to the plurality of worlds and the difference between Being and Nonexistence, then "everything is God" already points to the unity of this plurality in a single substance. The one who reads this is a particular expression of an aspectless reality at a specific point of the existential aspect of reality. In an ontological context, duo-monism asserts that reality consists of two different aspects (dualism), but these aspects are manifestations of one basic substance or essence (monism).

God in the narrow sense is absolutely unknown, incomprehensible, impossible. We know nothing about God, but we have a feeling, given to us as parts of a whole, that the Universe is

far from all that really exists. We also know nothing about God, but we assert the necessity of having Him in our metaphysics so that our value system is self-sufficient and does not depend on any religions that are contrary to us, which today form the foundation of social life and hinder the liberation of humanity. Therefore, when we say that God is absolutely unknown, we assert a God who is in no way comprehensible, and thus throw away all existing ideas and revelations about God.

The One, called God, for some unknown reason forms from itself Nothing, which is the will to Be, which is Something, and this constitutes the integrity of manifested Being in unity and multiplicity. God as the Omniverse is the world and contains it within itself, but also exists outside the world, space and time. Since God forms the world from itself and contains it within itself, then God, in a broad sense, is the world, and the world is an extension of God.

The world and all forms of life in it are a tangible extension of God. Based on the fact that God in a broad sense is the world, and the world is a direct extension of God, we assert that accordingly all forms of life in the world are an extension of God. Each I is an extension of: the common I of all forms of life; the unconscious world; God. Since all forms of life are an extension of God, then in reverse order, each individual is an extension of its species, each species is an extension of the evolution of living organisms, all living organisms are an extension of the world, and the world is a direct extension of God. Who were we before we came into this world and who will we be after the death of the physical body? The best answer is that we were everything, everyone, and nothing.

The world is real relative to itself, just as a dream is real relative to itself. If we perceive the world as one of the dreams, this does not diminish its reality in the least, since even in a surreal dream we can still live and act according to our inner intuition. The desire to escape from a dream only drives a person into a loop of constant escape from one dream to another, which makes any changes in the dream itself undesirable for him. God is real relative to the world, just as a sleeper is real relative to his dreams. Just as

the real world seems unreal to someone who sees a deep realistic dream, so the existence of God as a reality that surpasses our world may seem unreal to us. But we affirm that God is real in relation to the world just as the sleeper is real in relation to his dreams, meaning that each of us is the only God who watches his own dream. In a dream, God sees the world through our eyes, we see the world through God's eyes in a dream.

Each Self is here and now exactly as much as it is in any other Self, and in the unknown Otherworld. Understanding that our Self is not limited by our body, nor by the material world, nor by the structural difference of the two worlds, but is everywhere, even right now in God, as the highest reality beyond the worlds, gives us the advantage that we do not need to seek salvation in another world, and do not need to make efforts to get out of it into the highest reality, because we are already everywhere and everywhere, and our goal is to form, wherever we have such an opportunity, especially where it is necessary, our own ideal world, because perhaps this is the only way to Salvation.

On the other hand, the fact that your sense of presence now occurs not There, suggests that either complete presence There is impossible, or is possible but must be achieved, which makes the practices of the Gnostics relevant (a form of Gnostic philosophy that rejects belief in God in the theistic sense, but retains the basic Gnostic principles). For example, meditation allows one to detach oneself from the material world and focus on the inner light, asceticism allows one to break with attachments to the material.

Otherness does not interfere with the internal processes of this world, such as the laws of nature or evolution. Being exists according to its own internal laws, according to the distorted laws of a distorted structure. Having affirmed that the world and each of us are an extension of God, we nevertheless manifest that God in the narrow sense, as an other-being reality beyond Being, does not in any way influence what is happening inside the world, where the internal laws of the world operate. Evolution and the internal processes of the world are not the result of the will of God (or the structure of Otherness). Thus, the entire internal history of the



world, all evolution and all forms of life, although they are a direct extension of God at the level of the original substance, are not the result of the will of God, as a reality beyond the world, or a consequence of the laws of Otherness.

The world, ideal at its core, is real in the sense of imperfection in its forms and manifestations. The world, which is an extension of God, and thus fundamentally divine, is not so in its internal processes and forms of manifestation, since the internal processes of the world are the result of the will of the world itself, and not of God, as a reality beyond the world. The internal laws of the world are stupid, and one can say that they were all only a way to create intelligent life forms that can change the world and themselves at their own discretion.

Nature, acting according to crude laws, produces many life forms that are forced to multiply suffering, as in a nightmare. The presence of gender is a direct consequence of evolution, a consequence of the crude processes of the inner world. The presence of gender and the current reproductive organization of society creates the deepest injustice. The current reproductive organization is the biosocial basis of the demiurgic reproductive system. States and societies from the Gnostic optics are archons serving the blind, insane nature. Social bonds and competition, choice of partners and hostility, all this is also connected with separation and loneliness, mortality and with the bodily and reproductive organization. All this, however, also bears the imprint of the evolutionary process, where the best and most adapted and organized "I" are preserved to the detriment of those who are less fortunate. Technology is a way to bring humanity to angelic likeness, sexlessness, freedom and unity of consciousness.

The world itself is responsible for the imperfection of everything in the world. The blind will of nature is the Gnostic demiurge. The demiurge is the personification of the blind nature of Kenoma, the inner essence of its processes. The symbol of Christ (the Messiah) or Lucifer (the bringer of light) can be understood here as that part of the will that remembered its origin and by the force of the same evolution moves life towards angelization, this is

an expression of the protest of Being striving for ethics against the chthonic foundations of Being itself, the inner struggle of life for its future between the dark and light origins. But based on this, even gross changes in the world and man do not contradict the "divine plan of creation". The struggle against the chthonic rules of nature is a struggle with the demiurge. It is more rational for life to improve itself for the sake of ideal forms of existence, and the territorial monkey Homo will kill itself, basing its survival on primitive patterns of behavior. The victory of beauty is not a foregone conclusion, the outcome of the battle depends on whether the majority of higher intelligent beings in the Universe will "fight" on our side, or on the side of evil fate. We need to direct the will and the matter itself to the angelization and purification of the world, to the highest good.

There is a possibility that protein life is the inevitability of the life activity of the universe, then we have no options except following the path of improvement. Whatever social functions the body performs for processing and transmitting information, it will always have its own existential abyss. The organism can be considered as an intermediate link between blind will and intellect. Death and birth in themselves have neither beginning nor end, but are a constant renewal of the consciousness of the will, which is the subject of existence. We are immortal omnipresent carriers of Being, gender, naturalness, which eternity smears over the entire rough surface of Being, from which there is no salvation. Yes, we are already saved, but this is also our eternal damnation, that we are the embodiment of Everything, but our omnipresence never realizes itself only and only in the Otherworld, therefore for us there is only a seething self-devouring being, from where there is only one path - to create our own Eden on the ruins of the rotting eternal Limbo. The task is not to go to the Otherworld, we are already there, but to fix the broken being, to bring it to the state of otherworld, to return it there with the help of technological intervention in the foundations of this world. Life itself is a means of repairing the problematic part of the Omniverse. There is no choice, either angelization or decline, until the point when the blind impersonal will-to-live again begins to push matter towards life and autoevolution. And in this absolute pessimism we find our own, full

of optimism, fatalism, because this is the path that leads to the stars. Even if we look at the world from a radically Gnostic position, we still cannot claim that this world will disappear somewhere after the pneumatics leave here, which means that angelizing it is clearly not the worst and not a senseless idea while we are still here. Pneumatics, think of yourselves as Buddhist bodhisattvas.

To admire only the universe is to look at a swamp where bacteria swim, devouring each other, and to rejoice that nothing but a swamp exists. The fractal infinity of Being is nothing more than a labyrinth of limbo, where behind a myriad of doors there is a door to Non-Being, which lies beyond all limits. This world is a labyrinth, it is impossible to deceive it, but you can try to go through it. If we are here, then there is no exit "there", therefore the key to the doors is "here", and only after opening the first door to the world of angelomorphy, we will have the opportunity to go further. If the world belongs to the prince of this world, then there is no exit for anyone from the trap of matter, everyone will eternally return here as Being and the single will of the world, until in it and in themselves they can take away power from the servants of the demiurge and open all the doors. But "knowing" the timeless Non-Being, we firmly know the ways of transforming the flesh of Being. Angelomorphists do not demarcate the world into sacred and profane, physical and metaphysical, we only have a desire for purification, for everything to be worthy of sacredness, for every moment of ours in eternity, the whole world and our bodies, and life itself to be pure and beautiful, for all the structures of this world to be identical to the Otherworld, and for us in our bodies and thoughts to be connected into One.

The goal of the angelic movement is to create all the necessary conditions for the transformation of humanity into a race similar to angels, which we call angelomorphs. The abolition of social gender is impossible without the abolition of biological gender. Overcoming global problems is possible through artificial continuation of human evolution. We must make efforts to create new beings more beautiful than the current generations of people. The trait of the new people is defined in the Scripture: *"They do not marry or covet, but live like the angels of God."* The more steps humanity

takes to eliminate sexual differences, the greater the chance to fly up on angel wings from the ladder of evolution. Angelomorphism is the first key to the first door. The meaning of the path is to open all the doors and make a physical apocatastasis of the universe. From this concept I derive meliorism as a general idea of self-improvement of the aspect of reality accessible to us, including ourselves as a manifestation of reality, and angelomorphism as a direct concretization of this idea, which can be divided into ideas of unification of selves, ideas of overcoming social problems through purification and angelization, and cybernetic solutions in the areas of economics and politics.

Prayer of the gnostic angelomorphist

*One, existing in the Pleroma!  
Thy Kingdom come.  
Thy will be done in this world,  
As in the Kingdom of Light.  
Forgive us and give us strength to purify ourselves.  
Deliver us from the archons and their darkness  
And lead us to the Light and the stars.  
For Thine is the Kingdom of Light and the glory forever.  
Amen.*

## **ETHICAL ASPECTS**

The ethical position of negative utilitarianism is key for us in understanding what is ethically correct and what is not. Negative utilitarianism is the idea that the main task of ethically correct politics is to reduce the suffering of sentient life in the world, to identify the causes of suffering and to prevent suffering in the future.

The mathematical structure of the reality of this world, as in a distorted mirror, incorrectly reflects the structure of the primordial world, this is the mathematics of distorted numbers and ugly forms of the fallen aeon. Nothing determines Being. Being is reduced to the mathematical structure that determines the structure of sentient life. The mathematical structure of an unethical world determines subsequent unethical structures. Unethical structures determine unethical external forms [life forms and, therefore, forms (physical structures) of bodies, forms of relational systems, forms of power networks, which are predictable processes of relations between corporeal external forms]. The structure of sentient life, having developed to man, strives to get rid of the side effects of feeling (through the myth of Eden).

Tegmark's hypothesis of the mathematical universe states that reality is not simply the world described by mathematics, but mathematics itself, the mathematical structure. The Gnostic vision in a duo-monistic key assumes the existence of an ideal, ethically perfect original state and its distorted, ethically ugly and devoid of rationality, reflection, which appeared as an error in the original one. Mathematics here is a pure expression of another being, which is beyond human perception. The material reality, which is perceived by man, is a distortion of the original mathematical structure, broken erroneous formulas. Thus, for the monarchian Cathars, God is the creator of the original matter, while the devil is only its manager, the craftsman of the visible world. Ethics and the development of the intellect are what connect us with the pleroma.

The comprehension of pure mathematics and the development of technologies that will act on the fundamental level of reality can become the "key" for the transformation of the kenoma at the structural mathematical level (Apocatastasis).

The structure of the body-having-a-sex determines, in addition to behavior, the social and economic structure. The social structure determines the cultural matrix, etc. All this is the basis of the counter-angelic biosocial matrix. Here there is only the external, only the external structure, only the form, the recursive Other (Alien), and the internal is an empty perception, which is simply the qualia of complex structures. The internal form of homo sapiens is a reflection of external systems of relations (including his own form and its parts). Those who know can only contemplate the endless horror of the very perception of an unethical world and experience an endless longing for the lost Eden.

Angelomorphism is a response to the request to get rid of the problem of the existence of sentient life by radically transforming structures from current to ethically correct. Ethically correct structures are those that, in principle, exclude the possibility of suffering for sentient life. And since life in the context of the biosphere cannot be imagined without suffering, then the radical transformation first affects the human body and society, then higher mammals, and so on, until the biosphere is reworked into an ethically correct one, and then the structure of the world itself (if possible). Posthumanism from a Gnostic perspective tells us about an escape from the natural form of life for this damned world, the human form of life is evil, and therefore overcoming man is a necessity.

The desire for transformation into the Other is determined by metaphysical and ethical requirements, and ethics follows from metaphysics. Angelization is the use of knowledge of cybernetics and the features of DNA life to transform biosocial structures and external forms towards ethical perfection. An ethically perfect system, devoid of the problem of structural dimorphism, improves the world and will eventually change the mathematical structures of the Universe, returning the state of the world to the ideal, returning the internal perception of lost unity and love, completely impossible

in the current world.

All living beings on Earth are a symbiotic ecosystem. The difference between the current and angelic cybernetic models is that the current one is ethically incorrect, otherwise human society is not an association of independent beings, especially after the creation of language. People cannot live outside of society, cannot even think outside of language, cannot reproduce without other individuals. The biosphere is symbiotic, life is a whole autopoietic structure, we cannot even live without plants reproducing, living, dying. We, like all life on the planet, are a product of autopoietic deterministic dynamics. And angelization here is the introduction of radical adjustments to this cybernetic model. In defining ethics, we rely on negative utilitarianism from our angelomorphic optics. The desire to make these adjustments can be traced throughout the history of mankind, which means that our discourses in the information age of high-speed memetic exchange are not just a bug. A corrected life will be able to approach its presence in the universe much more consciously. With each stage of angelization, further and further down the evolutionary ladder. The entire history of mankind is the history of the development of information and attempts to survive until the moment when man will have the opportunity to create his own Eden, to come to the Omega point (the state of the most organized complexity and at the same time the highest consciousness).

To sum up this chapter, in the angelomorphic Gnostic picture of the world we have a mathematical universe (Omniverse) existing and not existing at the same time, consisting of such aspects [of the Omniverse] as the ideal (pleroma) and distorted (kenoma) worlds, which do not exist for each other, and where each consciousness is an expression of the fundamentally experienced (qualia) Omniverse, and the idea of angelization of the distorted world to the order of the ideal, with the help of the emergence of intelligent life and its transformation (in our case, people) into angels, capable in the future of changing not only the biosphere and themselves (in the direction of the ethical correctness of the pleroma), but also the fundamental foundations of this world. By acquiring knowledge (gnosis), the true form of existence awakens in man - an angel,

previously sleeping like a butterfly in a cocoon, and through transformations this form is released from the cocoon bodies, forming an angelic other-being within being.

Our ugly damned world and our mortals doomed to suffering, loneliness, illness and complete despair and death of life is one continuous mockery of the life-affirming words of life and peace. Life is pure sustained horror, and death is the concentration of life itself, turned against itself. We could fly on angel wings in love and freedom, but we prefer to crawl in the dirt, scurry like worms, eating our own kind and considering it the norm, going from a vile house with people giving birth to a lousy refrigerator with corpses. We need to completely reconsider our existence and our relationship with the world around us. Reproducing animals for the purpose of obtaining meat, milk, chicken eggs - all this is unethical. Suffering is not a subjective state, but the result of objective processes. The biosphere is subject to angelization. Matter is subject to purification. Animals must be liberated and, if possible, brought to an ethical form of existence, and the food chain destroyed. Life activity is unethical. Those who claim that animals lack self-awareness are deeply mistaken, because one could also say that humans are ultimately just neurons that find correlations in sensory data and react to them in accordance with a genetic program, but as we know, the world itself has proto-consciousness, and all complex structures are capable of perception and complex consciousness. Future generations must seek new ways to obtain the energy that is vital for organisms. Nature is an unethical product of the action of the blind will to life that gave birth to us, and we must, in addition to ourselves, transform everything we can touch.

The assertion that the cause of existence is the absence of existence, which is manifested by zero ontology, may be incorrect if we admit the existence of Otherness, which is the source of the substance for the construction of Being. Being and Otherness are mutually Non-being, therefore the substance from Otherness in Being can be perceived as emergence-from-nothing.

The metaphor of legs that are so badly damaged that they are not felt and are decaying shows how a part of our physical body or



consciousness can cease to be a part of perceived reality, but still retain some connection with us. In this case, Otherness becomes a kind of “dead zone” for our physical perception, in which parts of Being continue to exist, although we can no longer feel them. Otherness appears as an original state of perfection, which is well reflected in the apocryphal vision of God knowing himself in the Light. However, some mistake occurred, creating Being - as a defect, as a kind of “open wound”, from which “blood” flows from Otherness, forming a multi-world Being, which needs to be patched up. The classical dualistic system of the Gnostics is here expanded to duo-monism, where Otherness and Being are two aspects of one reality, but Being is the damaged part that needs to be corrected. Traditional religious interpretations try to justify the imperfection of the world, instead of recognizing it and working to correct it.

We, Being embodied in intelligent forms, have the task of healing this damage, correcting the fundamental mathematical error of the universe. We are aware of ourselves here because our work consists of solving this problem - we are like "angels in Hell" who cannot go to Otherness, since the "wound" remains open, the "legs" torn off. Life and suffering are the consequence of this error, but at the same time they are the tools with which it can be corrected. It is impossible to correct the error by destroying Being, since emergence-from-nothing is already a consequence of the error in Otherness. To develop civilization to the level where it will be possible to rewrite the laws of the universe - this is the path of angels.

## **ANGELOMORPHISM IN THE CONTEXT OF CHRISTIANITY**

Aurelius Augustine finally linked original sin with sexual desire through lust. Between 395 and 430 he states three times that lust transmits original sin through sexual intercourse. Beginning with the children of Adam and Eve, it is bequeathed to man through sexual intercourse. Thus, Christian thinkers came to the idea that any contacts between the sexes should not be welcomed.

For the Christian church, virginity has always been preferable, but since the church is not a closed cult for the ideal, the first Christians decided not to impose virginity and monasticism, but to allow marriage to contain sexuality within a couple. At the same time, for a long time, white marriage, that is, marriage without sexual relations, was considered preferable to marriage where there are such. Early Christianity tabooed any sexuality, any manifestation of the activity of your sex as something that has its own desires, different from your own desires, some kind of demonic nature. This position is dictated by the awareness of the determinacy of internal, and therefore social processes by the fact of the existence of sexes. "And to the woman He said, 'I will make your pregnancy painful: in pain you will bear children. You will desire a husband, and he will rule over you.'" (Gen. 3:16) - here we can see that people were aware of all the negative aspects of gender and sexuality, and explained this through the fall of Adam and Eve. Unlike pagan society, in early Christian communities, as well as in late Gnostic ones, women were not reduced to just one reproductive function. After all, "there is neither male nor female: for you are all one in Christ." (Gal. 3:28).

The Holy Apostle in his Epistle to the Romans distinguishes two sides of human existence as the law of the mind and the law of sin, which is in the members (cf. Rom. 7:23), and in his Epistle to the Galatians - as spirit and flesh: the flesh lusts against the spirit, and the spirit against the flesh (Gal. 5:17). If we compare the life of the present world with the life and teaching of Christ, it will become clear and obvious that the life of the majority of people is

completely opposite to Christ. "They looked at their members and felt in them a stirring of lust which they did not know." They could not help but be confused, since this was the same stirring of the flesh that pushes animals to copulation, a manifestation of "the consequences of the fall" and "the flesh resisting the spirit."

In the Apocrypha, Christ says that women can overcome the restrictions imposed on their sex by society by becoming a spiritual androgyne. It is worth noting that in the writings of Clement of Alexandria we find a postulate that men also need the same transformation, who "will not enter the kingdom of heaven until they cease to be men." However, if an androgyne is a mixture of gender properties, then an angel is a complete absence of any gender properties. In the Gnostic Gospel of Thomas it was said: "when you make man and woman one, so that man is not a man and woman is not a woman - then you will enter the kingdom of heaven." A similar verse is found in the "Stromata" of Clement of Alexandria: "To the question: "When will the Kingdom of God come?" Christ answers: "(then), when you take off and trample underfoot the veil of shame, when the two will be one, and the inside will become like the outside, and the male like the female - neither male nor female." The motive of deprivation of sex, and therefore of corruption, the restoration of the soul to its original asexual state is a well-known Gnostic plot. The Gnostics also interpreted the essence of the demiurge as an androgyne who created people in his own image and likeness, but at the same time divided them in two.

The Albigensian Gnostics considered sexual intercourse to be a diabolical process, and in their ideas a demon was located in a pregnant woman. The Gnostics generally paid special attention to reproduction, since it was this that served to captivate souls in the earthly body. It is not surprising that the Albigenses (Cathars) had many sexual restrictions, and even the Puritans, who considered the "marital duty" an obligation, did not reach their level of asceticism. According to the Interrogatio, an apocryphal text of the Bogomils, Satan creates a man in his own image from dirt and orders an angel of the third or second heaven to enter the new body. The two angels are embarrassed and weep bitter tears for being trapped in

bodies that are not only mortal but also have sexual differences. Evil in the Bogomil worldview is lust, the essence of which is the devil. Lust comes with the body assembled by the devil, so they abstained from meat and sex. At the end of the Gnostic prayer Prayer of Thanksgiving, vegetarianism is mentioned as eating bloodless food: "When they said these words of prayer, they embraced each other and went to eat their holy food, which has no blood." In Manichaean Gnosticism, one can also trace a negative attitude towards gender: "The third blow that will befall the enemy is the last return, when all things will be divided and the male separated from the female. The male will be bound in the Sphere, and the female [thrown] into the grave. [Keph I, 105.30-35]."

God's words at the creation of the world "be fruitful and multiply" also did not carry the meaning that the canonical interpretation of the Bible ascribes to them. Translated from Hebrew, these words have a similar meaning, and the first means "to be fruitful" (effective, bearing fruit), while "multiply" can rather be translated as "increase, multiply". One can see an analogy with self-improvement, because immediately after this God bequeaths to people the reign over all earthly creatures. However, modern churches distort this phrase, ordering people to give birth to more and more children and raise them in the traditional social order. The task that is given to us and our contemporaries and descendants is the salvation of our souls from the prison of impure matter, so that we can all enter the earthly millennial kingdom, where people will be like angels in spirit and in flesh. We must make our efforts for the sake of new generations, more beautiful than the generations of current people. For where God is, there is freedom. Freedom from the sin of fallen nature, material bondage, and prejudice.

In St. John Cassian we find the following thoughts: "A tendency, the eradication of which does not lead to the destruction of the body, must be destroyed. Fornication is the only vice that is innate, natural and physical and at the same time must be completely destroyed. It requires mortification, which will allow us to live in the body freed from the flesh." This allows us to live in the world this life, which in its essence is not of this world, but of the

angelic.

The Russian Christian eunuchs of the nineteenth century believed that upon the coming of Christ, he would grant sexless humanity a new way to reproduce without sin. Therefore, by removing their "sinful sexual organs," they were sure that humanity would not disappear, but would be transformed. They believed that Paradise on earth was provided by one and only one thing: universal castration. "For there are eunuchs who were born so from the womb; and there are eunuchs who were made eunuchs by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake." (Matthew 19:12). The presence of gender and the sexuality that follows it is the only thing that hinders the establishment of world justice. According to those ideas, without natural reproduction, original sin would simply cease to be transmitted. St. Gregory of Nyssa wrote: "If anyone is at a loss, asking about the method of the origin of people, whether man needed the assistance of marriage for this, then we will also ask him about the mode of existence of angels: why do they form countless multitudes, being both of one essence and numerous? For we give a fitting answer to the objector: how could man exist without marriage, when we say: just as angels exist without marriage. And that man before the transgression was like the angels, is proved by his restoration again to the same likeness." The theme of humanity's transition to angelic status has been raised since the beginning of Christianity: "In the life to come, men will neither marry nor be given in marriage, but will be like the angels in heaven." (Matthew 22:30). According to the Gospel of Mark, Jesus said that resurrected believers would be "like" (hōs) the angels. The author of Luke, who adapted Mark's Gospel, amplified this statement by stating that Jesus said that believers were "equal to the angels (isangeloi)." They are equal to the angels for three reasons: because they do not marry, because they are immortal, and because they are children of God. In turn, resurrection ceased to be understood in many sects as something that follows death. In the Jewish tradition, angelification is best illustrated by the figure of Enoch. Enoch is said to have walked with the angels (Gen. 5:24) and was eventually caught up and became one of them.

"There is something blasphemous and terrible in carnal union. It is terrible, as terrible as a corpse." - wrote the famous Christian writer Leo Tolstoy in February 1870. Obsession with sex and depravity make it impossible for him to have a relationship with a woman as a human being. "Brotherly relations with a woman," as he called them. There is a strong connection between sexuality and aggressiveness. This is especially noticeable at the stage of manifestation of sexual desire. Another famous writer F. Dostoevsky wrote: "not only sex outside of marriage should be eradicated, but sex and marriage as such."; "Man strives to transform himself into Christ as his ideal. <...> We will be - persons, without ceasing to merge with everything, without encroaching and without marrying, and in various ranks. Everything will then feel and know itself forever. <...> Man is a creature on earth, only developing, therefore, not finished, but transitional. We know only one feature of the future nature of the future being: "they do not marry and do not encroach, but live like the angels of God." We can find similar thoughts in Augustine: "And finally, the fourth period is the period of the Heavenly City. Then the multitude will no longer be a consequence of the reproduction of people due to intercourse with each other and unity will not be the unity of couples. The multitude of souls will reunite, and they will have one heart and one mind in one God." Also, what is noteworthy, the Skoptsy and Khlyst movements had widespread ideas of uniting community members into one superpersonality, which was achieved through the very idea of the community and ritual dances, and they also practiced various forms of communal communism. In the near future, unity can be achieved quite literally through the use of transpersonal brain-network systems.

In the beginning, God had the Word, and it was God. In Talmudic Judaism, logos corresponds to mamar (מאמר) — "Logos", "Word" as the creative principle of God. Roughly speaking, "in the beginning God had creative power, and it was God". God and his power are one whole. But already in the Church Fathers, Logos (Word) acquires a new, specifically Christian meaning: Logos is embodied in Jesus, who unites the other world and our world. However, in the NT itself we see: "I said: you are gods, and all of you are sons of the Most High", which suggests the idea that he

himself did not consider himself alone to be the result of God's creative power and the embodiment of the Word, one in substance with God. That they all may be one, as You, Father, are in Me, and I in You, [so] that they also may be one in Us. (John 17:21). If everything he says, he says as a man, then we come to exactly this extrapolation, where all people as the evolution of matter at a moment in time are identical to Jesus. It follows that the whole world is identical to God, that it is a certain chthonic "hypostasis" of God, whose original sin is the imperfection of nature as such, but striving for the likeness of the purity of Jesus as an extra-natural angelomorphic model.

Thomas Aquinas in his *Summa Theologiae* describes the concept of divine transformation of the world - Theosis - as the "door of bliss" and the true purpose of human life. In Protestant confessions, the concept of Theosis is reflected in the doctrine of the doctrine of perfect sanctification among Methodists, the meaning of which is to become holy during life. Theosis is a kind of Christian analogy of the angelization of the world. "Be holy, for I am holy." (1 Peter 1:16). The body is the temple of God, and following the logic of the Reformation, nothing but a purified body is a temple, and at the same time the body itself loses its visible contours, spreading to the entire material dimension, turning the whole world into a sanctuary of purity. "In the end, everything will be brought to its original harmonious state, and we will all become one body" (Jerome). "Be pure as doves and wise as serpents" (Matthew 10:16). The Albigensian Gnostics also called themselves pure - καθαρὸς (pure). The Gnostics considered Jesus an angel deprived of a physical body, and human souls as angels locked in devilish shells. They considered the pure spirit, imprisoned in the body, to be deprived of gender, similar to angels. The spiritual path of the Cathars began with purification. A person had to cleanse his heart from egoistic feelings, emotions, desires, and his head from limiting thought-forms and illusions, to free himself from everything that tied his angelic essence to the earthly. It is noteworthy that circumcision in some languages of the peoples of Africa means "cleansing", it can be considered a sub-angelization, a symbolic deprivation of sexual characteristics, which became such due to the impossibility of creating offspring without natural reproduction.

The world is very bad, but if the radical Gnostics wanted to escape from it, then the Christian Gnostic transhumanists are eager to change it. Gnosticism created the preconditions in Christianity for the emergence of the melioristic paradigm of progress, transhumanism is a method of meliorism (a metaphysical position that recognizes the idea of progress), and angelomorphism is a specific form of it. The fifth point of the theses of the Christian Transhumanist Association states: "We believe that the intentional use of technology, combined with following Christ, can enable us to grow in our identity as humans created in the image of God."

If you delve into the history of Christianity, you can see that in many ways Christians have been negative about gender, social gender, marriage and natural reproduction, and ideas of transforming a person into a more elevated being in direct communication with God have always been popular. However, today's churches are not interested in this. Their merging with state institutions has not led to anything good, and now people who consider themselves Christians have lost all understanding of Christianity itself. *"For the Son of God became man to make us God."* (§460 Catechism of the Catholic Church).



## **COMMUNICATION**

The emergence of the human mind is closely connected with the integration of human beings into human society. Human society is qualitatively different from communities of other mammals due to the ability of people to create and develop language. It performs two functions: the exchange of information between individuals and the creation of models of reality. These two functions at the level of social integration are similar to the functions of the nervous system at the level of integration of cells into a multicellular organism. The longer the process of evolution of human culture, the mediator of which is language, the higher its speed.

In the material of language, people create new symbolic models of reality (in particular, scientific and metaphysical theories), which were not created by nature at the level of our nervous system. Language is like an extension of the human brain. Moreover, it is a single extension of the brain of all members of society. This is a collective model of reality, which is improved by all members of society and passed on from generation to generation. It has long been noted that human society can be considered a single organism. The body of this organism is the totality of all people and the things they have made. Its "physiology" is the culture of society and, above all, language.

According to Doctor of Philosophy D. Dubrovsky, overcoming the accumulating global problems is possible by continuing anthropogenesis, changing the biological nature of man. The famous science fiction writer S. Lem shared the same opinion. To solve this problem, it is necessary to use new genetic and neurological technologies to modify aspects of our nature. The new communication system will become not only a new form of communication, but also, as in the case of a new form of reproductive organization of society, an important component of the new political structure of the heirs of the human species.

Correct exchange of information for the best organization of society in the world and its best transformation without the unity of

consciousness is impossible, but is possible with the introduction of interpersonal network technology (distributed individuality using the expanded technology of neurocommunications Brainet), which will allow us to unite our Selves at the information level, just as it already exists at the level of the foundation of the universe, based on the metaphysical foundations of Angelomorphy and some studies. In Soviet science fiction, the new telepathic communication level was also called the third signal system.

High bandwidth inside the brain allows a person to be aware of their unique thoughts and experiences, forming an inner world and attaching it to their "I", while communication through language, which has a low bandwidth, allows one to separate oneself from others and build personal boundaries, since inner experiences cannot be fully transmitted to others. Eliminating the problem of low bandwidth (by switching from verbal communication to high bandwidth communication) will allow integrating others into the inner world as a whole.

Brainet can work as a new type of computing architecture, such as a biological computer, where each participant in the distributed network acts as a separate neuron of the entire brain. Brain-Network is rhizomic, that is, decentralized between all participants, without a single center, but communicating through distributed networks between selves (living subjects), various systems, databases, etc. The network in the future will be invasive and will grow into the brain even during the period when the fetus is in the womb of the incubator. This must be done precisely at the embryonic stage due to the fact that it is at this moment that brain dimorphism manifests itself, and for ideal data transfer and ideal mutual understanding, brains must develop approximately equally, and the brain's perception of the Network must be as natural as possible, as if it were an integral part of it. It is also possible to do this only with incubator reproduction for obvious reasons. Asexuality also plays an important role, since hormonal dimorphism can simply create obstacles to ideal communication and orthoesthesia.

As a form of communication, this is of the utmost interest to us. According to scientists, natural language is not suitable for good data transmission even in the presence of a network, that is, developments are already underway for a single unified machine language for direct neurocommunication between people over such networks. For us, this means that humanity will finally have a single language, devoid of gender or specific-national coloring, thanks to which any person will be able to instantly exchange any data with many other network participants.

Also, a radical change in the form of communication will mean a qualitative leap in the evolution of human society. As has already been said, language is a single continuation of the brain of all members of society, it is a collective model of reality that is improved by all members of society, and human society is a kind of single organism, like, for example, a society of ants. In the transition to a new form of communication, all this will undergo radical changes. As Dostoevsky wrote in his reflections on the future of humanity: "How each I will then be resurrected - in a common Synthesis - is difficult to imagine. <...> We will be — persons, without ceasing to merge with everything, without encroaching and without marrying, and in various ranks. Everything will then feel and know itself forever."

No matter what social functions of processing and transmitting information the body performs, it will always have its own existential abyss. You are forever alone, there is always a wall between you and others, verbal and non-verbal communication cannot ensure unity, in the existential labyrinth there is no one except you, everywhere there is a physical, social and biological abyss. And no one will share with you the moment of your own death. Social connections and competition, choice of partners and enmity, all this is also connected with separation and loneliness, mortality and with the bodily and reproductive organization. All this, however, also bears the imprint of the evolutionary process, where the best and most adapted and organized "I" are preserved to the detriment of those who are less fortunate. The body as a large somatic cell doomed to eternal solitude cannot but wish to survive in eternity, therefore the body perceives reproduction as the only

possibility of this, which of course for the body itself is only self-deception. By resorting to intellect, the somatic body can change the very rules of nature. The intellect itself becomes gnosis and the main tool that organizes Technology, purifying matter from the filth of the insane consequences of unethical blind evolution.

Using the analogy of a multicellular organism, de Rone suggested that people would be able to integrate into a higher-level being by connecting through a direct connection to the nervous system. He saw this as an increasingly complex interaction creating a global cybernetic organism. Our Dasein, that is, our way of being, exists in a space-time zone, but the society of the future could distribute presence everywhere. The cybernetic model views our biosocial system as a set of elements that interact with each other and with the environment, exchanging information, processing it, and influencing each other. The angelomorphic cybernetic model is a model of beauty and maximizing ethics and freedom in unity. Evolutionary reactions tell you that someone is more beautiful, and this is the basis for stereotypes about the appearance of one or another sex, but true beauty is possible with complete blindness, beauty is the ethical perfection of structure and design. The existence of such concepts as ugliness and beauty is a consequence of the depravity of us and the world.

Miguel Pais-Vieira demonstrated the first brain-to-brain interface designed to directly link the brains of two animals. After a short training period, decoder rats learned to use the brain-to-brain interface to successfully perform tasks well above chance levels. This indicated that the decoder rat's brain could understand the messages transmitted by its encoder rat. It also suggested that these rat dyads had established a new form of communication, despite the fact that neither animal was aware of its counterpart's existence.

Brainet networks create the ability to transmit any information—data, conceptual images, feelings, and even experiences—from person to person and machine in real time, which in the case of a machine would be processed by artificial intelligence. Speaking at a TED conference in February 2005, Kurzweil predicted that by 2029, humans would begin to merge with

machines. And during his speech at the DEMO conference in Santa Clara (California) in October 2012, he spoke about the future expansion of brain capabilities through cloud computing, i.e. about the exocortex. In one of his speeches, Elon Musk also stated that he has a dream to make technological telepathy real.

People are like computers without access to the Internet. The existing system of signs in the communication system is like a game of broken telephone: orthoesthesia, the correct exchange of information, is impossible. People are afraid of projects that can take away their individuality. They are afraid of the word "collective". In fact, everything depends on the immediate architecture of the new communication system. In order not to evoke negative associations, it is better to say "trans-personal" or "intersubjective", that is, going beyond your self, passing between all participants in such a network. Since the time of Buddha, there has been a vision of the world as something devoid of any "I". In our time, this has been called empty individualism. The name is associated with the Buddhist idea of the universal interconnection of everything in the world. If everything in the world is connected and changeable, then your individuality is a stream of temporary data, and if data comes to you, in particular from other subjects through brain networks, this does not deprive you of your conditional self. Buddhists also had a concept of Indra's network, woven from precious stones, each of which reflects all the others and is then reflected in all the stones.

An illustrative example is two Siamese twins from Canada, who were born in 2006 with connected brains, a common thalamus and nervous system, as a result of which they could communicate with thoughts, feel each other through a common nervous system, and so on, but at the same time they are strikingly different in character, which was noted by their parents. Trans-personal brain-network, that is, I with a + sign, when preserving the conditional self, your selfhood, you are also distributed throughout the rhizomic network, which allows you to create, among other things, the most effective ways to manage the internal processes of society, technologies, and of course information, qualitatively improving it. This can be imagined as a "network" in which consciousnesses are

connected directly, without traditional communication barriers. Such a scenario can be the implementation of a radical form of empathy, where each person can literally "live" in the consciousness of another, which can ultimately lead to the creation of a single collective mind, devoid of information dimorphism. Information dimorphism means the difference in the information that individuals possess, and which constitutes them as individuals.

A real reunification will imply such a connection, where upon the death of bodies, consciousness (not only in the sense of information, but also in the sense of qualia) is preserved in the web of consciousness, that is, as if physically all brains became one brain, then the death of some cells would not lead to the death of anyone. Distributed individuality can be understood using the example of the Christian Trinity, where each person of the Trinity is one God, but in three independent selves. Billions of people forever alone, lost and abandoned in the world, separated by weak flesh, sexual and information differences, which we call "personalities" (data array), is there really any value in this, to romanticize the wretched communication model and the suffering of people-compilers, who are hardly able to comprehend the whole nightmare of their situation?

## **POLITICS**

From neurocommunications we move on to a possible form of political structure – to neuroisocracy, as a polity under angelomorphy – to a new *res publica* of new people, realized in angelic poleis. According to the philosopher K. Apel, in a society of ideal communication everything is agreed upon with everyone and any decision is the result of discourses of all participants in communication. Isocracy or otherwise direct democracy in itself is when each participant in society controls the entire system. This means equality not only before the law, but also in governance, the same degree of power for everyone. Isocracy expands the concept of liberal rights and their embodiment in a democratic form of government, includes the right of ownership of oneself and natural resources as a source of public revenue. From the point of view of the organizational structure, isocracy advocates a federalist network and a mutualist economic order. Neuro- means that certain previously described neuro technologies are used to implement such governance. Essentially, this is a form of network direct democracy brought to the ideal.

Neuroisocracy - direct neural isocracy - a socio-economic system and form of governance in angelomorph politics, in which everyone has equal political rights based on the presence of brain implants that significantly expand the possibilities of communication and management of technologies and processes, and self-government occurs due to neurocommunications. Each of the connected parties retains its subjectivity and actually lives its own life. The free resources of each brain are constantly distributed to form a collective mind, whose approximate brain power is equal to the sum of the allocated mental abilities in addition to the self-optimizing AI component. The brain is inherently limited in processing speed and data volume, but neural networks can scale almost infinitely. For complete symbiosis, it is necessary to ensure that the brain not only controls the neural network, but also perceives it as part of itself. Citizens participate in political life through a network of neural interfaces, which allows them to propose initiatives in real time, discuss important issues and

manage the entire system. Municipalities, as the basic units of self-government, cooperate with each other within the federation, coordinating on key issues. Each municipality manages its resources, economy and politics based on the collective decisions of its residents. Instead of centralization, power is distributed through horizontal connections between municipalities, ensuring mutual assistance and cooperation. The system focuses on self-improvement and angelization of the world. It can also allow one to maintain its presence after the death of physical shells, since any brain here is an extension of any other, and the death of one body is no more than the death of a small part of a single brain.

The political system will be a completely decentralized federal system of municipalities (polises) governed by direct neural democracy. P2P (peer to peer) assumes equality of participants in the entire system. The state as an archaic system of coercion and monopoly on violence, built on an unequal division of power and dimorphism, will give way to stateless self-government. An economy, most likely organized through free cooperation with a view to the fulfillment of a common task for the creation of the common good, will be based on egalitarian cooperative production with collective management and egalitarian ownership - common property of producers and consumers. Open cooperatives based on common resources, which differ from collective capitalism and from state economies in their commitment to the creation and expansion of common goods for society, will be places of association and creation, and perhaps even extended families. Ownership of the means of production must be widespread among most members of society. A person cannot be free if he or she does not have access to even the most basic goods. The lack of the most basic necessities puts a person in a vulnerable position, which others can use to exploit you or dominate you (i.e., violate your freedom). A truly free society must presuppose social security for everyone.

Since people still remain independent "nodes" in the network (albeit connected ones), they interact, exchange information and make decisions based on these interactions. Social processes continue to exist and shape information flows. If the dynamics in which individuals exchange information and make decisions based



on their own interests and preferences are preserved, then non-capitalist market exchange processes also remain, becoming transparent, since each participant in the network has data on the needs and capabilities of everyone. The main criticism of any anti-libertarian theories comes down to the fact that large-scale production, where many people are involved, will always presuppose atomization, specialization, and the presence of a class of managers. With the "collective mind" communication and politics will be freed from the problems of informational and sexual dimorphism of the individual, and a society freed from bureaucracy and totalitarian institutions will be truly caring towards its members. In this system, information dimorphism is eliminated, but the self is preserved, which from the point of view of cybernetics is an information processor working on input-output, and therefore the social dynamics that form information and determine subsequent economic processes are preserved.

Ant colonies have already been mentioned, but it is worth dwelling on them again. Each ant colony consists of many sterile females and one or more fertile queens. In fact, the queen's only role is to lay eggs. The queen here is similar to the systems of incubators with artificial intelligence in the society of Angelomorphia, while the entire society is not sterile females, but asexual creatures incapable of reproduction. Neither the queen nor any of the other members of the colony are able to assess what to do in a given situation, and none of them commands their relatives. In the society of Angelomorphy, with the introduction of neural network communication systems, a similar social paradigm is very likely. And since in Neuroisocracy, personality in its negative sense, as dimorphism in the information and hormonal composition of the brain, disappears, then there will be few reasons for discrimination between angelomorphs.

And since we have touched on natural species and their similarity to the society of the future we are describing, we can recall the following points. According to some philosophers, industrial and post-industrial society is not suitable for man and his nature, it is extremely difficult for a person to feel complete here, because man is essentially still a primate, and according to these

philosophers, he should return to his natural primate life. There may be some truth in this, but we want to talk about something else. Our ancestors had reasons to leave the African savannah, and modern society became like this not by chance, but as a result of constant adaptation and competition, all of this was reinforced by the force of feedback. By continuing the evolution of man artificially, until he becomes an angelomorph, we change his nature and his natural needs and incentives. And we think that the economic structure will also be changed naturally, since if for a person capitalism at this stage of development is a natural economy, although it may be less natural than hunting and gathering for Sapiens, then for Homo Angelus a completely different form of economic and political structure will be natural. "There is no way back at all - neither to the wolf, nor to the child." (G. Hesse)

In parallel with the development of direct network connection, a detailed study of the brain is required to better understand what real deviations may exist in it and whether it is possible to influence them, i.e. it can be said that as technology develops, psychiatry will in any case turn into a full-fledged science, without the current prescription of drugs by selection. Education as a whole will make a serious leap upward with development. Prisons as a disciplinary institution have long outlived themselves, but still continue to exist as a terrible atavism. There is nothing adequate in the fact that a person finds himself in terrible conditions for many years for violating mostly contrived laws from above. Any disciplinary punishments that create an absolutely unhealthy society in our time should be excluded. Only the highest love. Only pure ethics.

Angelomorphism itself is a radically libertarian and emancipatory theory, since only such theories can be considered ethically correct, therefore we assume the rejection of all total institutions such as prison, as well as mental hospitals and schools in their modern totalist understanding. Mental hospital, school, prison, etc. - disciplinary spaces for complete control over bodies artificially deprived of signs of soul or life - a disciplinary morgue. Only awareness and firmness of convictions, an understanding of why social institutions and those associated with them care about someone's "mental health" and physical condition can help to

somehow stop this at least on a personal level. Society itself is a source of information, it stores, processes and transmits it, for this there is no need for entire institutions where people are driven into offices and fed propaganda, and how exactly to transmit information without these institutions, there are many options. "Where to put criminals if there are no prisons." Do not create laws that create a category of criminals and remove the conditions in which and because of which ethically incorrect cases are formed. The angelomorphic movement demands an end to the dictate of state medicine in society, because this phenomenon destroys the very essence of this science, designed to heal and save lives, and not to maim and subordinate to a gender-stratified system.

In the field of activism, we must seek from governments the legalization of voluntary purification for all people regardless of age, trans-asexual transitions and any other morphological changes must become a widespread norm. We must seek the legalization of ectogenesis, the development of which is currently blocked by pseudo-ethical organizations. The introduction of asexual gender markers in documents or the complete abolition of gender and other questionable markers in documentation. The liberation of youth from the hands of totalitarian institutions (psychiatric hospitals, schools, boarding schools, families, and so on). Reform the criminal and administrative code based on the ethics of reducing suffering. Abolish the exploitation of animals. Abolish ethical restrictions on biological research. Legalize asexual multiple partnerships and child custody by non-binary couples and partnerships. Abolish the tyranny of psychiatry and state biopolitics. We advocate the complete abolition of traditional state institutions such as armies, prisons, centralized medicine and education. These structures maintain repressive systems of oppression and control over bodies. Replace the armed forces and law enforcement with local government systems aimed at preventing conflicts through social support and dispute resolution at the community level. Make gender-neutral language the grammatical norm. Oppose any manifestation of unethicity (that which brings suffering). Fight against the porn industry, exploitation, the power of the state and corporations over people and other creatures. Technologies must be aimed at eliminating all forms of suffering and injustice in society,

starting with biological and social reorganization. Environmental policies must be aimed at transforming nature and eliminating its cruel and destructive mechanisms. The biosphere will be transformed through the introduction of ethical standards of life for all living beings. In terms of self-organization, it is necessary to create a federation of self-governing angelic communities built on the principles of angelomorphism and proto-neuroisocracy on top of the existing social infrastructure. This federation of communities, without having its own place, will nevertheless represent a full-fledged ethically correct society, oriented towards itself and directed towards the future.

## **ANGELOMORPHISM AND ANTINATALISM**

Although angelomorphism advocates the creation of angelomorphic children within the framework of rational natalism (as opposed to unconditional natalism), this applies exclusively to the ethically correct form of life, and does not affect those that are not intelligent enough to correct their situation on their own. The goals of angelomorphism and antinatalism coincide - the end of suffering in biological life. And we agree that animals on Earth suffer from their existence and we should not allow this, but we do not believe that this rule is relevant for all of humanity, which is capable of qualitative changes in itself and its environment in a short time. However, both antinatalism and its more extreme form ephilism, advocating the annihilation of all biological life, are initially based on absolutely pessimistic and materialistic positions, while angelomorphism is based rather on the positions of meliorism (a position between pessimism and optimism, asserting that people are capable of improving the world) and neutral monism. The difference in ontologies also dictates the difference in methods of getting rid of suffering. If the Ephelists reject crude materialism, then they will have to accept the position of angelomorphism, since outside the context of their materialistic ontology, the annihilation of life is impossible. If, for example, we turn to idealistic extreme Gnosticism, which claims that nothing can be changed in an initially bad world, taking away the idea of personal salvation, we get an even more pessimistic picture: You cannot leave this damn world, you cannot change it, you cannot destroy the existence of life, you will simply suffer forever, returning here in myriads of eyes.

In general, although angelomorphism agrees with Ephilism in that life is certainly suffering, we admit the possibility of the existence of ethical forms of life that bypass this, and a gradual improvement in the quality of existence, and we also do not believe that the destruction of life on Earth will somehow solve the problem of the existence of life as such. There is no reason to think that destroying life on a single planet will help, because life might arise elsewhere. We cannot destroy sentient life if it emerges from the properties of the matter of this world, or if life is in some other

sense a property of the world and not just an accident. So even if we destroy all life we can reach, someone will still suffer. Ephilism tells us: "the world is so bad that all living things must disappear, life is the creation of the world, there are no other inhabited planets in the galaxy, we must destroy the Earth, thereby solving the problem of existence." The world is certainly terrible, but destroying the planet will not solve the problem of existence.

Let's assume that something destroyed civilization, but the planet's biosphere is not destroyed and can fully recover. And so it happened that only the Ephilists remained among people. If they decide that it is better for them to die out, this will be a capitulation to natalism. After all, civilization lies in ruins, its technological power is inaccessible, and there is no hope left to destroy all life. If they decide that in the current conditions they must engage in procreation in order to restore civilization in centuries and then destroy all life on the planet, they themselves will become natalists.

As the Ephilists themselves say, humanity cannot surpass itself, ethical life is impossible, but here they claim that everything that can do man-as-a-species is provided by his nature, evolution, it is provided by DNA: "man can create robots, because this is a feature of his biological nature, nothing more." However, here the ephilists step on their own rake, because if the creation of robots was provided by human DNA, then there is a possibility that the creation of an angelic civilization and an ethically perfect life are also determined by it.

By creating an angelic civilization, we will create space policemen of ethical life, this only ethically perfect form of life in our visible universe could make adjustments in those worlds where life has just begun to appear. It should be expected that one day a superintelligent civilization will change the very foundations of the universe and then any life here will initially be ethically correct. The Cro-Magnon defeated the Neanderthal not by force of arms, but only by a more perfect mind. The incubator technologies we propose could be a powerful argument for abandoning extreme antinatalism – if we learn to grow angels in incubators that will be as superior to us as we are to Neanderthals – then we should definitely do it.

Technology will make it possible to eliminate a significant portion of hereditary diseases and set the properties of the phenotype by editing the genetic code. Another argument in favor of Angelomorphy is aesthetic. Many find the process of biological reproduction disgusting - well, technology will allow us to make this process aesthetically acceptable. Growing a semi-divine creature in an incubator is a very progressive idea, but not exactly new. Since ancient times, alchemists have attempted to create a homunculus - an artificial person. Unlike a golem, a clay robot, partially animated by the inhalation of the Spirit and Kabbalistic formulas, a homunculus is a full-fledged person, made of flesh and blood. The homunculus has a will, it has a soul - that is, the alchemist must literally repeat the act of creation, breathe a living soul into the flesh. Symbolically, the pinnacle of the path is the androgyne. Incidentally, the artificial womb is essentially an expanded version of the Egg, the spiritual symbolism of which, I think, is clear. "The bird emerges from the egg. The egg is the world. Whoever wants to be born must destroy the world."

## **OUR NEW IDENTITY**

Dedicated to all those who have lost their identity, but have not lost themselves.

The way a person feels about themselves largely determines their attitude to the world and the social order surrounding them. Identity is formed from the relationship between the individual and the reality surrounding them. Any modern identity reveals itself through its opposition to other identities as value systems, which serves as the source of manifestation and disclosure of any new self-identification. The disclosure of identity presupposes the emergence of certain ideas and, following them, narratives that are built to preserve and protect identity from opponents around it who are capable of leveling it, and then for their own expansion.

The activity of any community of a certain self-identification sooner or later creates its own unique culture, which further strengthens identity. Culture is both the fruit of identity and the reason for the existence of identity in generations. Culture should be understood as any organic, both conditionally spiritual and quite material products of the life of a community. Organic culture implies organicity (connectedness) in all spheres and in all issues, from social structure to religious and philosophical convictions of identity bearers.

When politicized (not every identity is political, but it is always politicized), identity either transforms into an independent political society, or is superimposed on an existing one and becomes a new national narrative. Identities can be formed around a territory, worldview, and other unifying factors. Identity strives for expansion, to spread, defining itself as a sum of universal and absolute values, even if this is not so. Thus, the sum of narratives around women's political identity is usually called feminism, around the proletariat - leftist ideologemes, around ethnic communities - national ideas. The bearer of identity often considers his beliefs to be universal. Any identity stagnates and dies if it does not strive to survive and expand. The policy of multiple identities, adopted



within the framework of the liberal cultural matrix, does not allow any of the identities to develop fully, leveling their significance.

Let us remember that the word *ethnos* itself is a Greek word, close to the word "ethos", which denotes a populated area that has its own ideas about the world, customs, a system of ideals and values that control the behavior of the local population. Modern nations do not create new narratives, but try to preserve existing ones, which are often morally obsolete. The example of some countries shows that modern nations are only capable of parasitizing on the memory of the past and on ideologemes that do not contribute anything to the world, which the bearers of these identities often do not even understand. In general, the crisis of traditional identity can be associated precisely with the fact that these identities are amorphous in our era, and therefore of little interest to a living individual and society. Those ideas and values that prevailed in the past and could fully satisfy human needs are neither modern nor timely today. One could even say that today's nation-states are walking dead ideologies that simply pass on an archive of dry cultural residue to the future. But people try not to share views that are atypical for their society, so as not to be subject to social ostracism, and the status quo is preserved.

The identity of the supporters of angelomorphism - angelomorphists or angels - is first and foremost the identity of adherents of an ethical (angelic) life, ethical in the sense that we strive for the ethics of life itself and the ethics of life forms, the ethics of the sum of beliefs and ways of existing. What do we mean when we talk about the ethics of life? We are talking about a life free from biological determinism, free from natural selection and painful reproduction, the need to devour one's own kind. The existence of an endless cycle of painful birth, life and death cannot be considered at all ethical in its nature. A truly ethical form of life does not obey the current laws of nature, which are incompatible with any ethics. For it to emerge and exist, no being must be subject to exploitation or self-exploitation. We build our angelic identity and angelic civilization around the idea of the primacy of ethics over the natural. We must affirm the angelic nature in us and in the world as the only natural order, while any deviation from purity and

any genderism are the result of the Kenomic error - everything that must be gotten rid of.

We have always maintained and will maintain that man should not be a reproductive and working machine for reproducing his own kind, which is what nation-states demand of us, wishing only to affirm their ancient ideas in eternity. That the rat race of modern nation-states breeds so much pain and injustice that many may feel that they have no choice but to step into the abyss. That the bisexual reproductive organization of the species must be transformed into a completely ethical and exploitative artificial one, and then the human bodies themselves in the same way. That the communication system must be changed to a trans-personal brain-network, and gender-marked language abolished as an atavism. That our goal is to become like the sexless angels long familiar to humanity, both physically, spiritually and socially. We have already written about all this in previous articles. The concept of reincarnation itself should first of all solve not only important problems, many of which are barely touched upon by most mainstream political movements, but also bring people to a new level of technological and bio-social development. Acceptance or non-acceptance of angelomorphic identity will directly indicate what kind of culture a person is ready to join - determined by current bio-social processes or a completely different one, not only ethical, but also belonging to a new stage of the species' evolution.

The goals and ideals with which our identity is closely connected can definitely be called global. Angelomorph is a post-Western identity, both in the sense that our vision and stated goals come from a world that is noticeably further along the timeline than modern Western society, but also in the sense that angelomorph as an identity grows out of Western and therefore global discourses and values, but goes far beyond their understandable limits, into the future, to the stars. Its collective acceptance will indicate that all those involved will be more concerned about the future than ever before, ready to bring into it very specific ideas and changes that concern absolutely all of humanity in all aspects of its existence. Therefore, the task today is to unite a certain community with goals and ideals that are clear to us, to survive and strengthen over time,

and to expand in the media space as much as is necessary to realize the goals set by our emerging culture and then to pave the way for liberation on a firm understanding of our angelic identity and ideals.

Our symbols



The main symbol of the angelic movement “Homo Angelus” symbolizes an angelomorph with wings and its shape refers to the Gnostic cross, while the spiral is a symbol of monistic ontology and describes the path from ignorance to knowledge through the labyrinth.



The tricolor flag of angelomorphists is the second main symbol of angelomorphism after "homo angelus". The transition of colors from black to white symbolizes the movement from the kenoma (the world of darkness or the dark state of the world) to the pleroma through knowledge, as well as the angelization of the world and man. This flag can be used by angelomorphists as well as other radical postgenderists, angelic posthumanists, gnostics of similar beliefs, eunuchs, asexuals in one sense or another, asexual agenders, etc., with the exception of enemies of angelomorphism.

Black: asexuality; purification of the flesh; detachment from the old world; non-existence and emptiness of the kenoma (the world of darkness / labyrinth); agenderism and asexuality; anarchic ideas;

focus on the unknown.

Purple: the angelomorphist community; the color of knowledge and gnosis; angelomorphic technologies; transhumanism; the mystical light of the pleroma in the kenoma, showing the way.

White: the true spirit; the color of the pleroma world; angelic purity; angelization; the image of the bodily and spiritual ideal; the symbol of the world to which we aspire; the light of the future and other stars.

## **PART TWO**

“The reproductive organization of society always represents the real basis on which we can work out an explanation of the entire superstructure of political, economic and legal institutions.”

**- Shulamith Firestone**

## **THE GENDER TRAP**

Social sex (gender) is the social expression of binary sexuality as a consequence of binary symbiotic sexual dimorphism. Social expression of sexuality is accepted through gender socialization (initiation from a child into one of two social sexes) and is manifested in clothing, relationships between the sexes, children's treatment of adults, behavioral norms, etc., representing conditioned reflexes. Gender is a toxic totalitarian superstructure over an equally totalitarian binary sex-reproductive system.

Criticizing the undoubtedly toxic gender systems, critics of gender-as-stereotype do not want to understand that its problematic nature initially stems from the toxic sex-reproductive system. Instead, they prefer to contrast the naturally given sex, supposedly absolutely neutral and not determining anything, with gender systems. If all the problems of gender-based inequality could be eliminated by removing gender stereotypes, as advocates of pure social constructivism urge us to do, then other primate species in nature would have no social problems, but primate societies are cruel and hierarchical, patriarchal just as human societies are. If people again, like our ancestors once did, had nothing but basic animal drives, as well as pure potential for creating culture, they would still develop many forms of social behavior that are derived from their genetic program and increase their biological fitness, and therefore we would again return to the world in its current state. A significant part of the differences in human behavior is based on sexual [and genetic] differences.

While criticizing the undoubtedly toxic natural givenness of their bodies, defenders of the multiple gender system do not want to understand that gender systems stem from and are determined by an a priori unfair sex-reproductive system. Gender systems, as a superstructure over an a priori unfair sex-reproductive system, cannot but be unfair and toxic. Even if gender were not stereotypes of all shapes and colors, but a representation and feeling of it, it would still be the creation of new stereotypes, an endless and meaningless process. In a conditional sexless society, where there is no absolutely unfair sex-reproductive system, there is no need for gender identities at all.

By engaging in language games with gender labels, we again find ourselves trapped in the kingdom of gender. Any "-gender" indicates a desire to remain and persist within the framework of a binary gender paradigm, which is unfair at its core. Any -gender is a normalization of gender itself. As soon as we start talking about gender, we forget that this is only the tip of the iceberg. To accept any label as a rebellion against the gender binary is to start counting from this very binary, ignoring the biological foundation of sex as the basis for the existence of gender, and as the basis of all systemic injustice. To achieve a world of freedom and justice, angelization is needed. Postgenderism cannot and should not be limited to gender abolitionism alone, because the abolition of the superstructure will not change what is based on the root. If a person refuses language altogether, he will still run through the forest and look for someone to reproduce with. Scientists suggest that the brain, in the course of its work, inevitably uses stereotypes as an energy-saving heuristic. If this is true, then we will also not be able to eliminate gender - since there will always be stereotypes that correspond to statistically repeatable empirical data about biological men and women, as long as they exist as bodily designs. The formation and consolidation of traits associated with sexual dimorphism occurs due to the parallel evolution of the traits themselves in one sex and the attraction to it in the other sex. Your secondary sexual characteristics are fixed by evolution precisely for the purpose of objectifying you as an object of reproduction.

Scientists suggest that the brain inevitably uses stereotypes as an energy-saving heuristic in its work. If this is true, then we will also not be able to eliminate gender - since there will always be stereotypes that correspond to statistically repeatable empirical data about biological men and women as long as they exist as bodily designs. The formation and consolidation of traits associated with sexual dimorphism occurs due to the parallel evolution of the traits themselves in one sex and the attraction to them in the other sex. Your secondary sexual characteristics are fixed by evolution precisely for the purpose of objectifying you as an object of reproduction.

When a society simultaneously develops the practice of using different sounds and words for different sexes, and where there is

also a practice of oppressing women, then there is no talk of any good intentions in the linguistic division into men and women. Even now, in traditional societies, there are unfounded divisions of premises and temples based on gender. In the Turkish language, for example, there are not even separate pronouns for "he" and "she", but this does not change the fact that Turkish society is very gender-stratified. And this clearly demonstrates that language is secondary in relation to physical bodies, their functional capabilities, and the relationships between these bodies, which creates society with all its personal-social problems and inequality. E. Erickson wrote about the widespread tendency of people to create categories, reducing the alien and the Other to the status of an inferior species, subhumans. And therefore it is especially sad to see when someone defends sexual-gender dimorphism in language as well.

The currently popular form of feminism cannot accept Angelomorphism because the latter requires a "trans-transition" for all of humanity into a sexless form of existence. For them, this will require a revision of the entire body policy of the movement, which is extremely dogmatic for them - the body should not change from desires or stereotypes. Accordingly, neither the bodies of those living now nor of future generations can be changed from the "natural given". Standard feminism, not reaching the theses of postgenderism, having roots in women's mechanisms of reproductive protection, is a synonym for "pink patriarchy" and is not a progressive idea. Its essence lies in the fact that a woman is made into an infantile, neurotic object, incapable of being responsible for her life, a paranoid, while sincerely believing in her independence. Such an object will not actively resist either external structures of power or her own nature, but will only maintain a status quo that is convenient for everyone. The main mistake of feminists is that they portray women as victims of the system, although in fact they are the same co-authors of the system as men.

Terf's gender-essentialist biodeterminism should most logically be continued by the theses of Angelomorphy, but since they are nowhere to be seen, one conclusion can be drawn. In order to come to a kind of bioconservatism based on such theses, one must first go through the stage of transhumanism and, disappointed,



make a sharp 180° turn. And disappointment, most likely, is due to one simple "all science is under men, the abolition of gender is a utopia, and women can only defend themselves." The queer community cannot accept Angelomorphy because the latter requires the elimination of gender as a system of social superstructures over the existing sexual-reproductive system of the species. They can reassemble their bodies as they please, seeing them only as a canvas for their painting, but they will not even think of discarding gender, since for them it has long become a representation, a form of self-expression. A separate fight against gender really makes little sense without a comprehensive fight for a genderless future.

The fundamental difference between biodeterminism and essentialism is that the former only states that "biology determines," without going into detail, "what and how," since only science can answer this. The position of essentialism is that it always describes only "what and how," relying on stereotypes and associations. The fact that biodeterminism is true does not mean that this determinism itself implies something good or that we should accept Evil as a given. For postgender angelomorphy, biodeterminism is the basis for radical transhumanism, but not gender essentialism. People differ in gender, and this increases the need for transhumanism, but not vice versa. For us, it is enough that it determines. We see this as sufficient grounds for demanding the final abolition of gender. If your biodeterminism is the basis not for transhumanism, but for gender essentialism, then do not say that you are not bioconservatives.

For angelomorphism, biodeterminism is self-evident, as it is an important starting point for the affirmation of the entire transformative transhumanist program. However, a certain part of the "progressive forces" prefer to identify biodeterminism and essentialism, as the very idea that "biology determines" is unacceptable to them, but with this approach they only play into the hands of bio-conservatives and those "progressives" like TERF, who, on principle, do not see the difference between one and the other, linking their stereotypical vision with alleged biology.

## **TWO KINDS OF PEOPLE**

The existence of men and women is deeply unethical. Testosterone and male genes shorten the lifespan of a person, making him more aggressive, while women are forced to suffer all their lives for the sake of the ability to give birth and then in agony give birth to the same suffering creatures all their lives. Natural reproduction is a source of oppression and suffering for women. Gender lays the foundation for the subordination of the female body through mutual sexuality, and sexuality in turn forms gender and stratifies society. Evidence from other primates of sexual coercion indicates that sexual conflicts of interest precede the emergence of humanity. The eminent scientist Dawkins also used the word "exploitation" in the context of sexual reproduction in animals. Man and woman are the most ancient mutations fixed by evolution, but in the age of technological development this simply loses meaning.

Any body with a gender is essentially just a prison of flesh, controlling the mind imprisoned in it with the help of hormones. The behavior of each individual human being is aimed at maximizing its total biological fitness within the framework of its biological sex, which makes social non-hierarchical projects impossible. The male body is not more preferable due to testosterone (the male hormone). This hormone causes outbursts of aggression in men and influences thinking, determining it in one direction or another, makes them age early and die earlier due to heart problems, provokes aggressive sexual behavior in them. Research shows that breast cancer in women is one of the most common forms of cancer in the world, and natural childbirth is associated with high oxidative stress, which leads to accelerated aging and health problems in postmenopause. The initial filling of the brain is determined at the moment of conception, when everything begins with the emergence of the chromosomal sex of the future person. Therefore, it is impossible in the biological sense to become a "man" or a "woman". These two sexes - two different organisms are equally imperfect. With minds forever locked in a body cage, occasionally encouraged by hormonal surges in the brain.

Sex is like a parasite living with the host organism in deep symbiosis. Through its host, it asserts its bloodthirsty instinct, thanks to which the parasite continues its existence in eternity. Drives behave like parasites, feeding on the host's life force in pursuit of satisfaction. Any model of politically correct sexual behavior will be overthrown by the nature of this parasitic sex, striving for the infernal pleasures of blood and destruction. All this has been sufficiently substantiated by de Sade, Baudelaire and Huysmans. There is a strong connection between sexuality and aggression. This is especially noticeable at the stage of manifestation of sexual desire. Aggression, rivalry, sexuality - all this is the result of evolutionary adaptation. Such behavior in humans, as in other primates, is closely related to the need to ensure status and obtain resources. The dominance of the parasite's will is the dominance of gross material ugliness over our consciousness. The reproductive is a whole system consisting of a man and a woman. Even if you as a person are against gender and sex, in the end you will still end up in the place of an object of voluntary rape. This happens for the same reason that a cat and a mouse in the same space make up a murderous dynamic, although separately they are cute and fluffy. The social structure is built on the desires of the flesh, which is the result of centuries of evolution, and not of "modern man".

Nature is only interested in species, not individuals. The choice that we do not make according to the scheme of our biological species is presented to us as our own. From the point of view of nature, sexual relations in a nuclear family are generally no different from rape by strangers, which probably explains why most rapes of children are committed in their own family circle. Even pornography is a consequence of the existence of gender, and it only reflects what is present by default in the heads of all homo sapiens, and what is encouraged by the very nature of gender. It is also worth recalling the studies, according to the results of which it was found that when men look at erotic photos, those parts of the brain are activated that are usually activated when using objects, and not those responsible for communication with people. And this, again, is dictated by the specific functioning of this gender.

The phenomenon of black pill incels (people who do not undergo sexual selection), who kill women due to lack of sex, perfectly illustrates that no leftist postgender future can exist without the complete annihilation of biological sex, without changing the reproductive system of the human race, since the current one will simply destroy you along with itself if you do not perform the functions of reproduction, which is clearly demonstrated by black pill incels - reproductive machines broken due to the inability to perform their function, and destroying themselves and everything around them. All those who are close to asexuality, who cannot accept their social gender or their body that has a gender or sexuality, are discriminated against by sexually mature people of both social sexes. And all those who want to stew in the sex-reproductive system are bioconservatives, regardless of their views.

Scientists from Harvard Medical School have discovered that our body produces sex hormones not only during puberty, but also shortly after birth. These hormones are essential for tuning the brain. By the eighth week of pregnancy, the testicles of a male fetus secrete almost as much testosterone as they will secrete during puberty or adulthood. Sex hormones affect many areas of the brain, including synaptic plasticity and its maturation. Some of the effects of sex hormones on the brain are irreversible and manifest themselves in utero, some are irreversible but do not manifest themselves until puberty, and some are completely reversible at any age. Testosterone has a stronger intrauterine effect, but estrogens have a very strong effect on the female brain during puberty, rebuilding many connections in it and physically killing a large number of neurons, and the brain decreases in size. In men, synapses and connections are mainly destroyed, but the neurons themselves remain intact. During the pruning process, learning ability suffers, and the brain of both sexes is rewired to move from learning and play to intersocial relationships. Hormones affect many areas of the brain, including synaptic plasticity and maturation. Some of the effects of sex hormones on the brain are irreversible and manifest in utero, some are irreversible but do not manifest until puberty, and some are completely reversible at any age. Testosterone has a stronger intrauterine effect, but estrogens

have a very strong effect on the female brain during puberty, rebuilding many connections in it and physically killing a large number of neurons (which testosterone does not do).

An analysis of more than 2,000 brain images found sex-related differences. The patterns of differences corresponded to patterns of gene expression on the sex chromosomes, suggesting that gene activity directly influences the development and maintenance of sex differences in the brain. The ratio of sex hormones during the embryonic period determines the organization of the central nervous system according to one of the two sexual designs of the organism. Even those studies that show virtually no differences in the brain between the sexes ironically agree that there are traits that are more noticeable in one sex than the other. "Sexual differentiation of the brain can be thought of as an early life experience that is clearly different between males and females and that clearly persists into adulthood. In fact, much of what is "programmed" during the developmental window of sexual differentiation does not become apparent until puberty, such as sexual behavior. Others, such as social play behavior, are programmed in the neonatal period but only become apparent temporarily during juvenile development. Both were found to have an epigenetic basis."

A study of sexual relations among the Guevedoché is convincing evidence that hormones matter a lot. Although they do not have enough DHT to form external genitalia, they receive a lot of testosterone in the womb and during puberty. The Guevedoché are traditionally raised as girls (it would seem that they are not even a male gender socialization) and yet, without any options, as they grow up, they "choose" the male social gender. Many experiments on raising boys castrated in early infancy in a female gender identity have also failed.

In the communities of the Kalahari Bushmen, children are not at all imposed on gender roles, and girls are treated the same as boys. However, as anthropologist P. Draper found out, minor differences do exist. From childhood, girls prefer to stay closer to home, and during games, children often imitate adults of their own

sex. As we age, subtle differences lead to major differences in gender role behavior. As human society becomes larger and more complex, women often become mere chattel, forced to exist and adapt to the conditions of double standards.

Philosopher Peter Singer said that there is a biologically determined tendency toward selfishness, gender stratification, and hierarchical division of society, rooted in the very nature of human society and resisting any attempts at social reform. To solve this problem, it is necessary to use new genetic and neurological technologies to modify aspects of our nature. Human nature is transphobic and homophobic and must be overcome. For those who possess knowledge of this, happiness in this world is impossible as such, we are doomed to misunderstanding. Therefore, in order to bring the angelic world closer, beings with a gender should never be born.

Technology is a way to lead humanity to angelic likeness, genderlessness, freedom and unity of consciousness. Technology is what transforms matter into a perfect form. The entire reproductive system will be moved outside the body into incubators – artificial wombs. In artificial wombs, knowledge will allow humanity to be forever deprived of gender, and society to be cleansed of the vices of social gender. Without puberty, people's bodies will be angelic, and they will live an order of magnitude longer.

The abolition of social gender is impossible without the abolition of biological sex. The goal of Angelomorphy is the abolition of social and biological gender. Gender and sex as a consequence hinder the positive reorganization of the reproductive system of our species, and therefore fundamental social changes. The more steps humanity takes to eliminate sexual differences, the greater the chances of flying off the ladder of evolution on angelic wings. Our goal is to make people like angels.

## **THE HORROR OF BEING DIFFERENT**

Men and women are afraid of each other. Women subconsciously fear unwanted pregnancy, and men fear the Other. Mirror neurons of the brain cannot perceive a similar, but at the same time foreign body, nothing less than the "uncanny valley". The mechanisms developed by evolution aggravate sexual dimorphism in culture. And by the way, the thinner the external border between the sexes, the more mutual fears reinforce the emphasis and distinction between the sexes in culture. Weakly expressed sexual dimorphism is often pointedly compensated by strong gender stratification. The problem with sexual dimorphism is precisely that two forms of a person are literally biologically-socially different for two different predetermined bio-social functions, which in themselves are unacceptable to us. Person 1 is always biologically and socially detached from the biologically and social being of person 2. The other, from your gender, has a different being, through a body with a different structure (design), hormonal background and socialization, a different way of feeling your existence and life around, life itself is felt differently. This is a curse to always be Other for the Other, to live on the other side of the abyss.

Mirror neurons or the mirror function of some neurons is what makes it possible to learn and copy the behavior of other people, to find yourself in others and to experience empathy (emotional understanding by non-verbal signs) for creatures physically similar to yourself. This happens by modeling what is seen in the brain. However, this mirror cannot model some things. Things that are not in your body. Therefore, people rarely have empathy for those animals that are not very similar to humans. Having killed a cockroach, most likely, nothing will tremble in you. Human individuals of one and the other sex (gender as a reproductive function of the organism) also do not understand each other well because neurons with a mirror function cannot adequately reflect and copy individuals of a different bodily design; it is easier for them to reflect and copy their own kind, model their behavior and project it onto themselves. Under such conditions,

gender as a social function is invincible.

Sex hormones determine heteronormative behavior. The closest creatures to Homo sapiens are bonobos, who in human terms of modern discourses are literally pansexuals, because they lead an extremely free sexual life, but at the same time they are definitely reproducers and the entire hierarchy and inter-subjective relations are certainly connected with gender and sex; in this light, people are not much different from bonobos, except perhaps with much less tolerance. Thus, gender and orientation are social constructs, but the prerequisites for them are determined by sexual behavior, but certainly not in the way conservatives want to see it. Those who consciously maintain the structure of their own body and natural reproduction are reproducers.

Our brain carries out a complete "simulation" of the visible experiences of other people, ignoring experiences that are incomprehensible to the sexual design of your body specifically. A well-known subject of fear for many men is female physiology, which is the most striking example of an incomprehensible experience of the design of someone else's body. In the opposite direction, this is also true for women who experience a deep fear of male physiology and men in general. Our brain is simply not able to simulate what is not in our body, which means it will perceive it as incomprehensible and frightening. What organisms can distinguish in the world around them depends on their design, i.e. on the structural organization of their bodies, and on the work of functional cycles that connect them with the environment. Any changes that occur in living systems are determined by their own organization and structure.

The pattern created by the organism is never "the sum of its parts, but a new whole, a gestalt," which we perceive as ourselves. Our bodies not only have the design of our species, but also two specific designs of different genders. Orthoesthesia – the ideal equality of perceptions with the equality of bodily circumstances – which would also mean an equal relationship between people regardless of gender and age – as we see, is no longer possible in the presence of genders.



All the forces of the deterministic nature of man are spent on self-affirmation, that is, on 1) repulsion from others, 2) attraction-subordination of others. In self-affirmation, which leads to monotony, homogeneity, submission to laws and rules, the mutual discord of actors asserts probabilistic-statistical patterns of behavior, alienates their freedom in favor of competition of actors. The sum of repulsions, the sum of antagonisms asserts the system of power, submission, unification. Lossky believed that further evolution towards "transformed corporeality" is also possible, where bodies, in particular, will cease to create events of repulsion from other bodies.

Perception concerns not only external phenomena, but also internal perception of processes occurring in the body, the perception by consciousness of the existence of the whole body as a whole with all its parts. It is logical that such pure perception will differ both in different creatures and in people with different features of the physical and chemical organization of bodies (different sexes). Having a gender means feeling it, perceiving it as the body itself. Therefore, angelic genderlessness is possible only as a physical reality. Angelomorphy offers a single design of a genderless angelomorphic (angel-like) body. The new systems of perception in angels will also be free from the evolutionary systems necessary for the survival of primates and sexual selection.

## **BASIS AND INSTITUTIONS**

Both sexes constitute one integral sexual-reproductive totalitarian system, supported by its derivative gender stratification. Gender-stratified organization of society, derivative of symbiotic sexual-behavioral relations, derivative in turn of the total sexual-reproductive system, in which there is only a totalitarian system of natural reproduction, which leaves everyone as losers. What underlies the sexual-reproductive system is a natural given, which it is strange to blame a person for the fact of his existence. The biological sexual-reproductive system is the basis of oppression, and what is paradoxical, being decentralized, it is in each of us, holistically forming a single sexual-reproductive architecture of humanity. Natural reproduction is a genetic lottery, social segregation, death and disease for you and your offspring. We must not be involved in the sex-reproductive and gender system, to be able to create an alternative, we must cleanse ourselves.

The basis is the body, it is the foundation of everything, and only a change in the body will lead to a real change in any superstructure. Personal and economic relations between bodies cannot be the basis. The body that has a sex forms the first fundamental superstructure - the reproductive organization of society. Thus, any relationship between bodies that have a sex is a sexual relationship. Personal relationships are imbued with sex and gender. The entire social system, politics and economics, regardless, have a shade of sexual relations. The entire superstructure has a shade of gender - coercion, rape, and rape. Pregnancy and childbirth are also a very energy-consuming process, and there is always a shortage of food in natural conditions. So, instead of pulling up their strength, social hominids have evolved their specialization, transferring more difficult work to males. Another indirect sign that the evolution of humans has followed the path of such functional dimorphism is the huge hypertrophied mammary glands of female humans, which are absolutely not adapted to their active work.

The sociobiological personality of a person is the result of constant compilation of data created by a collective social neural

network, on top of a replicating biological basis of genetically and sex-determined behavior patterns. Our social environment consists of genetically and sex-determined creatures, where any events are caused by the behavior of genetically determined organisms. Compilation and replication are always interconnected by feedback on the evolutionary line, the meaning of survival (i.e. replication) is identical to the meaning of a better quality of life (respectively, compilation), where evolution is a process of systemic optimization. Human behavior in this system is fully explained through the prism of adaptive functions fixed by sexual selection. In the context of ethics, the contradiction between the adaptive strategies that ensure survival and the objective suffering that these strategies generate becomes obvious.

Shulamit Firestone, one of the authors of the fundamental works of the feminist movement, in her works described the need for a radical solution to the problems posed by transferring reproduction to incubators operating separately from women's bodies in order to free women from the need to determine their role in society by biology, since women's bodily autonomy is in principle incompatible with women's reproductive biology. Her "first requirement for any alternative system" was "the liberation of women from the tyranny of biology by any available means and the distribution of the role of bearing and raising children throughout society as a whole - among both men and women." "The reproductive organization of society," she wrote in her works, "always represents the real basis on which we can work out an explanation of the entire superstructure of political, economic and legal institutions." Sex has no other purpose than reproduction, then with a complete change in the reproductive organization of society, the existence of sex will lose all meaning. "Feminists must question not only the entire Western culture, but also the organization of culture itself, even the organization of nature itself."

The structure of social institutions includes role models of behavior and statuses, their justification, repressive and stimulating instruments for their maintenance. All this is built on the structure of the base. We will not consider the state as an institution as a whole, since for the most part it is the sum of all separately

functioning institutions on similar principles and on a common basis for a binary sexual-reproductive society. Power permeates all social structures and differentiates bodies. Having a sexual existence, Power protects the external and internal boundaries of the sexual-reproductive system, and with the help of punitive justice removes potential sources of problems, and the institution of religion, disdaining the divine, only strengthens the existing biosocial structure of violence. The state in its modern form is evil, a product of reproducers for reproducers, supporting totalitarian institutions and cybernetically managing people like cattle on a farm. Morphological freedom, which means the right of the individual to dispose of his body and change it as he pleases, requires the mortification of the totalist biopolitics of the state, expressed through the institutions of body control. Based on this basis, here we will try to examine the relationship of the sexual-reproductive system with social institutions.

### **Institutions of reproduction: family, motherhood and childhood.**

The modern world, given the emergence of increasingly totalitarian tendencies, hiding behind the protection of one or another category of the population, shifts the age threshold of legal capacity every year, which is due not only to high life expectancy and advances in medicine. At the moment, the social group that is the most unprotected and at the same time subject to absolutely unthinkable restrictions that extend to all aspects of life are minors. The threshold of majority in most countries is an indicator of whether a person will receive official permission to exist as a full-fledged unit of society, capable of independently and without outside interference to dispose of everything that belongs to him, right down to his own body. Every year one can trace how the age threshold of legal capacity shifts. Age discrimination (institutional ageism) and ubiquitous state control have led to the infantilization of youth in order to keep them longer in the tenacious clutches of state institutions and, above all, with the help of the institution of the nuclear family, which, unlike the old extended families, is simply an addition to other institutions of the system. Children have no protection against adult representatives of the authorities, and

their legal representatives, as a rule, are not interested in anything other than control. The main source of violence, and in particular sexual violence, against children, as statistics show, is now their own family. Thus, according to the Russian police, in 80 percent of cases, sexual violence against a child is committed directly by his relatives. The state imposes a family on children in the role of guardian - the long arms of the state machine, who will gladly hand over their child to other totalitarian authorities if the teenager is "not like" what the system's standards require. The state and its institution of family do not consider teenagers in any way other than their property.

Against this background, the institution of motherhood is an institution forcing women to be both an incubator and an overseer for the state's human capital, who are obliged and doomed to continue this same role in eternity.

Society separates minors into a separate "genderless" class, the social inferiority of which is dictated by the fact that children have not undergone the necessary rituals of gender socialization, which are mandatory in a two-sex gender-stratified society. On this basis, the concept of "childhood innocence" was born. Meanwhile, Austrian researcher Ernst Bornemann, who has studied child sexuality for the past 30 years, claims that sexual attraction is inherent in children practically from birth. By the age of 7, when the child's brain reaches its normal size, he can already experience romantic feelings for peers. The idea that sexual attraction is a consequence of puberty is wrong; attraction is associated with the sensitivity of the genitals and the action of hormones that determine a person's behavior in the womb. In the book "Earthlings" by Japanese writer Sayaka Murata there was a moment when adults caught children doing this very thing and severely punished them, to which the girl, previously raped by an adult man, indignantly asked why what adults were allowed to do was strictly forbidden to children themselves.

Let's consider another pressing issue directly related to the rights of teenagers - the issue of state and society regulation of teenagers' rights to their bodies and the issue of attraction, in order

to better understand the overall picture.

The first to speak out in favor of restrictions on children's need to work, get married or get married were the leftists, who were then fighting against child labor with its high mortality rate and early marriages, the vast majority of which were forced. For example, in 2001 in the state of Tennessee, three ten-year-old girls became the wives of adult men. Let's recall Truman Capote's novel "Breakfast at Tiffany's", where it is written in black and white that Holly Golightly got married at 14 and had lovers. And in Nabokov's novel "Lolita", Charlotte Haze, who discovered Humbert's diary, does not comment on the very fact of his interest in a girl of such a young age and does not sympathize with her daughter - she is outraged solely by the fact that Humbert did not prefer her.

With the rise of feminism in America, the movement to protect teenagers entered a new phase of development, which has already enshrined in law in many countries the concept of the age of sexual consent and age restrictions on the right to work and gain economic independence. On the issue of sexuality, the views of feminists and conservatives were surprisingly close to each other, since later these two groups demanded a ban on sex education for children in schools, arguing that girls would become easy and depraved victims. Early theorists of "sexual abuse" repeated the single postulate that "good girls are not interested in sex."

And again, at the instigation of the Americans, the concept of "statutory rape" entered legal circulation. This term denotes any voluntary sexual intercourse with a minor person (minors) and equates it with rape. If one of the teenagers is under 14 or 16, they are accused of "mutual pedophilia" and often end up in prison, which deprives them of their freedom and the right to relationships with their peers. However, already in the 70s there were feminists in America and Europe who did not agree with the new narratives in society and promoted their own. Thus, Shulamit Firestone in her works described the need for sexual liberation and emancipation of youth, without replacing the concepts of freedom with the concepts of female and child "natural asexuality". In her opinion, artificial reproduction, carried out beyond the body, and the rejection of the

nuclear family, should liberate youth both politically and sexually: "Relationships between adults and children will develop in the same way as the best relationships today. Thus, all relationships would be based only on love, not spoiled by objective dependencies and class inequality." - she wrote in "Dialectic of Sex". In Europe, entire kindergarten projects were created where children were taught free sexual behavior, but the projects were not that successful, since it is impossible to teach a child something that is not natural to him, as well as to fence him off from what is natural to him, because children are as different as adults, their sexuality can be different, up to and including complete absence.

What is especially indicative against this background is that the attraction of adults and teenagers themselves to adolescents of puberty age is not recognized by psychiatry as a pathology. The official argument here is a contradiction to accepted morality. According to Dr. Allen Francis: "all this is natural and is not a sign of mental illness - to experience sexual attraction to sexually mature teenagers. But to act in accordance with such impulses in our society is a reprehensible crime." However, in countries such as Japan, for centuries up until the beginning of this century, public morality did not in any way prevent relationships of this kind. Thus, the question of public morality is first and foremost a question of residual religious attitudes, which in Christian countries are directed towards ideas about the virtue of innocence, which for some reason now do not affect "dirty adults". But why are children separated into a genderless class, if gender socialization requires socialization into gender?

In Foucault we find an interesting passage where he writes that society compensates for its own depravity in this way, creating within itself an island of childish innocence and purity, protecting this angelic paradise island from itself at any cost, even at the cost of the freedom of the teenagers themselves. It is possible that all people in the post-Christian West intuitively understand that gender and sexuality are deeply disgusting at their core, so modern society tries to "protect" children from gender and gender-marked sexuality, but this is expressed only in restrictions on the rights to their bodies for a specific stratum of the young population, in prison

terms and thousands of traumatized people, the trauma from which for the psyche is comparable only to real rape, while other gender markers not related to sexuality are very actively imposed. Nowadays in America this finds very strange forms like “good transgender girls are still not interested in sex”.

From our point of view, such “good intentions” are deeply hypocritical, since in addition to limiting teenagers’ rights to their own bodies, minors will sooner or later be forced to fall into “this terrible world” of the so-called “adults,” being hardly prepared for this, where the virtues of purity and virginity that adults so carefully hammered into children’s heads reign by far from Christian. Childhood and adolescence are a form of slavery, the institutionalization of which is ennobled by reflection on the lost Eden, tied to an age that does not actually exist.

Let us recall that Social Sex (Gender) is a social expression of binary sexuality as a consequence of binary symbiotic sexual dimorphism. Social expression of sexuality is accepted through gender socialization (initiation from a child into one of two social sexes) and is manifested in clothing, relationships between the sexes, children’s treatment of adults, norms of behavior, etc., representing conditioned reflexes.

Being neither a woman nor a man in terms of social gender, a child cannot be considered an equal and equivalent member of society. Only a fully completed gender initiation is an indicator of “maturity”, without which access to economic and political freedom will be closed to you. In order to gain rights, it is necessary to lose innocence - such is the ugly logic of our world.

In a gender-stratified society, among other things, children, in the course of gender socialization, project onto themselves those experiences and types of behavior that adults of their gender exhibit, as required by gender socialization. The cult of cosmetics and sexy uncomfortable clothing literally captivated the minds of the young generation, acquiring enormous scope. Voluntary damage to the skin of their face by young girls and the creation of a revealing image for themselves is a desire to look like women who



have fully completed gender socialization, like "dirty adults", so as not to be afraid to live and function not as an invalid in the eyes of others.

Social and biological sex are no less an obstacle to the liberation of minors than to the liberation of women from reproductive slavery. As long as sexuality is a consequence of the human reproductive system, it will be followed by many rules, taboos, and heated discussions. Where there is no bisexual reproduction, which would always lead to gender stratification of society, generating rituals of accepting the "depravity" of gender and imposing restrictions on entire groups of the population, there are no taboos on teenage relationships, because there are no "dirty adults" and sexuality in its gender-reproductive binary sense, there is no need to create "islands of forced innocence". In nuclear families, the division by social gender roles is stronger and children have less freedom than in communal families with a more complex hierarchical structure. However, in the world of angelomorphy, new communal unions would be free of the hierarchical disadvantage. In the end, where there is no category of childhood generated by the nuclear family, there are no restrictions on the political and social freedom of youth.

"To gain rights, you must lose your innocence" - the ugly logic of our world repeats. "To gain freedom, you must gain innocence" - we assert. Only when the island of purity becomes a continent of truly pure and sexless angels, where there is no stratification and coercion, then the entire sexual-reproductive totalitarian hierarchy with its moral-mental acrobatics will collapse.

For those who are afraid of sexual and external manifestations of gender in adults, puberty in themselves and others, and therefore you perhaps consider yourself pedophiles (or other philes), I want to say the following. In case of fear of sex, if the reason for your paraphilia stems from fear of sexuality and sex, you should understand that children are not deprived of sex, and sexlessness is not tied to a person's age, sex is present in a person from birth, but it may not be, regardless of age. Sexlessness is not related to age, but many people do not see a sexless alternative. The reason for

your interest stems from trauma before sex itself. You should be on the side of angelomorphism and not get involved with reproducers and criminals, because refusing to ally with pro-sexuals does not prevent you from fighting for the rights of youth or for a sexless future. We need those who have a sincere horror of sex, but we are definitely not on the same path with another form of reproduction.

### **Institutions of Control: Medicine and School.**

Psychiatric clinics, being closely connected with the state, have been used for the purpose of suppressing dissidents for centuries, especially actively since the 19th and 20th centuries. The concept of "mental illness" was applied not only to people with mental disabilities and severe developmental delays, but also to anyone who expressed thoughts that were not in line with the government and society. It was thanks to this phenomenon that what would later be called "punitive psychiatry" arose - it was actively used by totalitarian regimes, for example, the government of the USSR and Nazi Germany. In the USSR, there was even a term "sluggish schizophrenia" specially created to justify the forced treatment of dissidents. Michel Foucault, a French modernist philosopher, having been repeatedly subjected to attempts to cure his homosexuality, wrote about how humanity's attitude to "madness" changed: from venerating holy fools as saints to dehumanizing such people, depriving them of their humanity.

Indeed, if you look at how the attitude of society towards those who exhibited atypical behavior changed, it became the least humane after the development of the foundations of psychiatry. Torture was often used as a method of treatment, and in some places it continues to be used. People recognized as mentally ill easily became victims of the state and the medicine under its control. They had a corkscrew screwed into their brains, drowned in water and electrocuted, women were raped in order to calm them down. In totalitarian states, mental hospitals were an ideal source of not only cheap labor (at the same time, the concept of "work therapy" was introduced) but also experimental subjects who had no right to complain about the cruelty of doctors.

The definitions of most mental disorders are very vague and subjective, not meeting scientific requirements, and the methods of their treatment often have fatal consequences for the patient. Psychiatry is an instrument of power that wants to subjugate a "sick" (read: inconvenient) person to itself. Foucault also insists that psychiatry in its past and present form is not a science as such. The prescription of "medicines" that supposedly can help is done with the help of not always the right selection, and the diagnosis is made solely relying on the thoughts and words of the patient. Sick? In psychiatry, there is no possibility of making an objective diagnosis. Consequently, it does not correspond to the scientific criterion and it would be rather wrong to call this medical movement a science. As a clear example, we can cite the following phenomenon: hundreds of thousands of children around the world are diagnosed with ADHD (Attention Deficit Hyperactivity Disorder). The so-called symptoms of this "disease" are present in almost the majority of children. You can be assured by a doctor of its presence if a child simply does not listen to the teacher at school or shows aggression towards peers. "Whenever psychiatrists formulate a new rule of mental health, they create a new class of mentally ill people, just as legislators, introducing a new restrictive law, create a new category of criminals." (T. Sas)

School is also a state institution designed to control the youngest and most disenfranchised members of society. Students' bodies and minds are owned entirely by the state from the moment they begin school. Before that, control is delegated to their parents. School is heavily medicalized, with actual physical deterioration in students often ignored in many places. However, children in schools are easily sent for medical examinations and checkups, and have their lives probed without their consent regarding their bodies. Students are forced to undergo a series of procedures against their will - regular blood tests, tests for "victimless crimes" such as forced alcohol and drug testing, and young girls are subjected to humiliating gynecological examinations to report to the authorities the likelihood of their having had sexual intercourse, including with someone older than them. All of these actions teach young people to

think that their bodies do not belong to them, but to medicine and the state.

The public school system is designed for similar purposes. From an early age, people are instilled with the concepts of "deviant behavior" and "social norms", for failure to comply with which one can be recognized as mentally ill and forever cut off from society. The emphasis in school is far from acquiring valuable knowledge. School, under the guise of socializing a generation, teaches it that even in adulthood they will always have to obey superior people and institutions, and obey completely, including on a physical level. The overwhelming majority of school assignments are deliberately created as templates to show students that the slightest creativity in work is not encouraged, while at the same time destroying their opportunity to gain knowledge anywhere except state educational institutions. Along with this, there is stigmatization of those who prefer to receive education at home or in a non-state school. Children learn the narrative that all "healthy" people go to a state school, and "psychos" are sent to special institutions or to home schooling. In most educational institutions, a confirmed psychiatric diagnosis is required to transfer a student to home schooling.

A mental hospital, school, prison, etc. are disciplinary spaces for complete control over bodies artificially deprived of any signs of soul or life - a disciplinary morgue. Their goal is only to cripple people, to deprive them of their souls, leaving only an obedient dead shell, and to subordinate them to some uniform standards of behavior. The violence against the individual that occurs within the walls of medical, correctional and so-called educational institutions cannot be justified by anything, especially from the standpoint of humanism. Only awareness and firmness of convictions, an understanding of why social institutions and those associated with them care about someone's "mental health" and physical condition can help to somehow stop this, at least on a personal level. Society itself is a source of information, it stores, processes and transmits it, for this there is no need for entire institutions where people are driven into offices and fed propaganda, and how exactly to transmit information without these institutions, there are many options. "Where to put criminals if there are no prisons." Do not create laws

that create a category of criminals and remove the conditions in which and because of which ethically incorrect cases are formed. The angelomorphic movement demands an end to the dictate of state medicine in society, because this phenomenon destroys the very essence of this science, which is called upon to heal and save lives, and not to maim and subordinate to a gender-stratified system.

## **PART THREE**

*"Signs of transhumanity: asexuality, artificial reproduction, distributed individuality and body enhancement with implants."*

*FM-2030*

Important: this part of the manifesto is NOT recommended for reading by people from post-Soviet countries, as well as people without knowledge in the field of biology.

## **ECTOGENESIS AND REPRODUCTIVE TECHNOLOGIES**

The idea of creating an artificial human originated deep in the Middle Ages, and was closely intertwined with alchemy and hermetic philosophy. They, in turn, often relied on Christianity, where there was an interpretation of God as an androgyne. Moreover, the very first mention of an artificial human who does not have a specific gender appeared in the European tradition thanks to hermetic philosophy. In the treatises of alchemists who relied on it, the process of artificially creating a human is an analogy with a man-made alloy of perfect metals.

As the philosopher Henri Bergson noted, one of the main points that distinguishes humans from other animals is the separation of technology from the body. And reproduction is no exception. Thus, the entire reproduction system in the world of angelomorphy will be taken outside the body into incubators - artificial wombs. In artificial wombs, the use of accumulated knowledge by people will forever deprive humanity of gender, and society - cleanse it of the vices of social gender. And now this topic is gradually gaining momentum: there are studies that say that the cost of artificial incubator reproduction (ectogenesis) will be less than the cost of natural childbirth for women. Accordingly, the consequences of this will also be much less.

In 2018, an article was published in the journal Scientific Reports, which found that with each pregnancy, the mother's telomeres become older than those of her peers without children. Scientists estimated this difference at a maximum of four to six years. Although it is known that telomeres shorten with age in all people, some phenomena, such as a high body mass index (including during pregnancy) and severe stress, easily accelerate this process. The study also examined the epigenetic age of women: a measurement based on the analysis of DNA isolated from white blood cells. The results echoed what telomeres showed, and each additional pregnancy was associated with an increase in internal aging by 0.5 to 2 years.

In addition, incubator reproduction makes any discussions about abortion meaningless. An incubator, unlike a living female, has no rights or choice. An incubator solves absolutely all social and biological problems associated with reproduction. This method is the only one that would help humanity completely forget what death during pregnancy and childbirth is, what children with disabilities are, reproductive violence and unwanted pregnancy. At the moment, the world community generally recognizes such experiments as unethical. However, the question arises, what is more unethical: allowing many women around the world to die every day because of childbirth, or using embryonic material to finally solve the problem of reproduction?

Invasive "artificial wombs" built into men do not bring the post-gender world closer, but increase the number of newly-made women. Since the time of the caveman, a person's gender in society has been determined by his reproductive role, and nothing more, regardless of other factors. Therefore, only ectogenesis and asexual people grown in this way can embody the postgender reality.

Shulamit Firestone, one of the authors of fundamental works of the feminist movement, in her works described the need for a radical solution to the problems posed by changing the reproductive organization of society, transferring reproduction to incubators, in order to free women from the need to determine their role in society by biology, because women's bodily autonomy is in principle incompatible with women's reproductive biology. Her "first requirement for any alternative system" was "the liberation of women from the tyranny of biology by any available means."

However, despite everything, the situation is improving: in 2022, the Suzhou Institute of Biomedical Engineering created an "embryo culture device" based on artificial intelligence. While researchers previously controlled the development of the fetus in a laboratory womb manually, Chinese scientists managed to program the world's first smart monitoring system. The system is capable of independently checking the parameters of the environment in which the embryo is developing: temperature, the ratio of carbon dioxide and oxygen, and the concentration of nutrients. In 2021, the



University of Virginia School of Medicine managed to grow a mouse embryo from stem cells, in which the heart and nervous system began to form. That same year, Israeli scientists managed to grow mouse embryos in a kind of incubator. Two other research groups report in the journal *Nature* a breakthrough in the creation of artificial human embryos. These teams managed to force ordinary skin cells and stem cells to self-assemble into formations similar to early human embryos.

Consequently, such experiments conducted for experimental purposes are now ending quite fruitfully. The technology of artificial reproduction has every chance of appearing in a finished form, and then – to begin mass testing. In 2004, in Japan, scientists managed to create a viable cell by fusing two oocytes taken from different female mice, the division of which led to the formation of a viable embryo, which developed into an adult, and which lived 186 days longer than normal relatives. As scientists noted in their publication in the journal *Human Reproduction* for February 2010, all the resulting female mice were significantly smaller in size and weight compared to normal ones.

Presumably, male genes increase the potential for muscle and skeletal growth in the body of the cub, shortening its life. It has been proven that individuals of all species with less testosterone are more prone to longevity, but here we are talking about the genetic level. It remains to be seen whether time will tell how such an experience will affect a person and how it will transform him – however, there is every reason to believe that the changes will only be for the better.

# **Reproductive technologies at the core of Angelomorphy**

Author: An, practicing molecular biologist

## **Preface**

This article is a creative sketch that can potentially serve as a direction for further research work, but is not an independent scientific work, and accordingly, does not claim to comply with the rules of academic writing. The purpose of the article is a brief overview of reproductive technologies necessary for the successful reproduction of *Homo sapiens* and its derivative *Homo angelus* bypassing the native human reproductive system: from somatic cells to a new independent organism. The existing developments in this field will be considered, the missing research required for further progress will be emphasized, and a number of technological solutions will be proposed. The need to develop appropriate technologies is sufficiently conditioned by both purely practical needs and the ethical and ideological foundations of the Angelomorphy project, and therefore does not require separate consideration in this article. The process of artificial reproduction of *Homo* can be conditionally divided into two technological stages: obtaining totipotent cells based on somatic ones and their subsequent in vitro gestation. In the future, as the relevant technologies develop, these stages can hypothetically be combined in a single autonomous replicator that performs the entire process, from taking the genetic material of donors, until the end of gestation. However, due to their technical distinction, as well as for convenience, we will consider these processes separately.

## **Obtaining totipotent cells**

Totipotent cells are a type of stem cell that can give rise to all other types of cells in the body, including cells of extraembryonic structures: trophoblast in mammals, responsible for embryo implantation and placenta formation, as well as primitive endoderm cells responsible for the formation of the yolk sac. Classical embryonic stem cells are pluripotent but not totipotent, and are not

capable of giving rise to extraembryonic structures. In mammals, only the zygote (fertilized egg) and the first few generations of blastomeres formed during its division have totipotency. Physical disintegration of the preimplantation embryo, at stages from several blastomeres to morula, leads to independent implantation of its fragments and formation of identical twins with separate extraembryonic structures (dichorionic diamniotic). Also, characteristically, extraction of a single blastomere from a dividing mouse zygote at the 2- or 4-cell stage and its transplantation into the uterus of a surrogate mother leads to formation of a new embryo, normal implantation, embryonic development and birth of relatively healthy fertile offspring<sup>1</sup>. Thus, a single totipotent cell is enough to initiate pregnancy. The question is how to obtain totipotent cells from somatic ones. There are two main methods, each with its own advantages and disadvantages: direct induction of totipotency and in vitro gametogenesis followed by in vitro fertilization.

### **Direct induction of totipotency**

A technically simpler and more direct way to obtain totipotent stem cells from somatic cells is direct dedifferentiation of the latter to a totipotent state. There are well-established techniques for obtaining human induced pluripotent cells from various types of somatic cells, such as skin fibroblasts and peripheral blood mononuclear cells. A highly efficient and relatively simple method for further dedifferentiation of pluripotent cells to totipotent ones was recently developed by a team of scientists from Tsinghua University (Yanyan Hu et al, 2022). They demonstrated that totipotency can be induced by incubating pluripotent cells with a cocktail of three small molecules: TTNPB (a retinoic acid analogue), 1-azakenpaulone (a selective GSK3 $\beta$  inhibitor) and WS6 (an inhibitor of EBP1 and IKK)<sup>2</sup>. The transcriptomes, chromatin structure and metabolic markers of such chemically induced totipotent stem cells (chiTotiSCs) were virtually identical to those of 2-cell stage blastomeres. Also, when implanted into a mouse embryo (at the 8-blastomere stage), chiTotiSCs showed the ability to give rise to all embryonic tissues as well as extraembryonic structures, placenta and yolk sac. The ability of chiTotiSCs, like 2-cell stage

blastomeres, to independently form a single embryo has not yet been confirmed, but seems highly probable given the extreme similarity of these cells. Even if such an experiment fails, it should be relatively easy to find the limiting factor and correct it. Thus, this issue is practically resolved for the mouse. Similar results with human cells were achieved by scientists from the Guangzhou Institute of Biomedicine and Health (Md. Abdul Mazid et al. 2022). Totipotency induction was achieved in a two-step process<sup>3</sup>: 12 days of incubation of pluripotent cells in a N2B27-based medium containing activin A, vitamin C, PDO325901 (MEK inhibitor), IWR1 (tankyrase inhibitor), LIF (differentiation-blocking cytokine), and low concentrations of EZH2 inhibitors (10 nM 3-deazaneplanocin or other concentrations of CPI-1205) and histone deacetylases (5 nM trichostatin A, or other concentrations of valproic acid or sodium butyrate).

5 days of incubation in a similar medium with high concentrations of EZH2 inhibitors (50 nM 3-deazaneplanocin) and histone deacetylases (20 nM trichostatin). The transcriptome, epigenetic markers and chromatin structure of the totipotent cells obtained in this way were virtually identical to those of blastomeres of the 8-cell human embryo stage (corresponding to the same developmental stage as the 2-cell mouse embryo). These cells also demonstrated the ability to independently form blastocysts (early developmental embryos) and to differentiate into all types of embryonic tissues and extraembryonic structures (placenta and yolk sac) in an interspecies chimera with a mouse embryo and in a teratoma model. Implantation of these induced cells into the uterus of a surrogate mother could likely result in pregnancy and the development of healthy offspring. Thus, the first human being could be born, formed without actual fertilization, without the participation of sex cells, genetically completely identical to the donor of the genetic material. However, with a high probability, this experiment will be blocked by any ethical commission of any developed state, and therefore can only be carried out in circumvention of legislation and state structures. The key advantages of the method of direct induction of totipotent cells are its straightforwardness and comparative simplicity, since it does not require long and complex processes of in vitro differentiation. Also, the fact that this process completely bypasses the stages of

gametogenesis, myesis and fertilization makes it a truly asexual form of reproduction, which in itself gives it an ideological advantage. The main possible disadvantage of this process is the fact that the embryo created by means of it is an exact genetic copy, a clone, of the donor of genetic material and actually has only one parent. The absence of myesis and chromosomal recombination will significantly reduce the rate of natural evolution and genetic diversity, which can make a population of such clones extremely vulnerable to epidemics of infectious diseases, as well as to rapid unforeseen changes in the environment. However, given the desire of the Angelomorphy project to eliminate any physiological differences between representatives of *Homo angelus*, the very fact of clonal reproduction may be ideologically desirable (which is left to the judgment of the highest committee of Angelomorphy). In this case, the absence of recombination, with genetic uniformity of the population, is rather an advantage, since it reduces the likelihood of loss of heterozygosity (often encountered with inbreeding). Preservation of heterozygosity, even with genetic uniformity of the population, hypothetically gives individual organisms higher metabolic flexibility and ability to adapt.

### **In vitro gametogenesis**

An alternative way to obtain totipotent cells from pluripotent cells is in vitro differentiation of gametes, oocytes and spermatozoa, followed by in vitro fertilization and zygote formation. This process has been well studied and successfully put into practice in mice, from somatic cells and up to the production of viable offspring. However, its adaptation to work with human cells still requires lengthy calibration, complicated by ethical and legal constraints. The dependence of the gametogenic potential of stem cells on their chromosomal sex creates additional complexity. Thus, in mice, it has been shown that only XY cells, but not XX or Xo cells, are capable of differentiating into mature spermatozoa. Meanwhile, cells of both genetic sexes, both XX and XY, can be differentiated into mature oocytes<sup>5</sup>. However, XY oocytes grow much worse, showing significantly reduced fertility and chromosomal aberrations. Scientists at Kyushu University (Kenta Murakami et al. 2023) were able to circumvent this limitation by disrupting

chromosome divergence in cell culture and purposely selecting cells with X duplication and Y chromosome loss. Thus, they were able to induce a relatively efficient oogenesis from the cells of a male mouse, with the subsequent production of healthy offspring from two fathers<sup>6</sup>. The proto-angelomorph 46XA variant proposed by the author earlier, recognized as the most promising by the management of Angelomorphy, has a unique karyotype different from both the "female" 46XX and "male" 46XY variants. However, in vitro differentiation of fertile oocytes and spermatozoa from induced 46XA stem cells is technically quite feasible. As in the case of direct induction of totipotency, the first step would be to obtain pluripotent stem cells from skin fibroblasts or peripheral blood mononuclear cells from 46XA individuals. Next, the process is very different for eggs and sperm cells:

To produce fertile eggs, the A chromosome must be deleted and the X duplicated. For biological reasons, a small proportion of 46XY cells lose the Y chromosome during prolonged culturing. Since the artificial A chromosome is a direct derivative from the Y, a similar phenomenon is more than likely for 46XA cells. Moreover, the artificial nature of the A chromosome allows the incorporation of a marker to efficiently segregate A-positive or negative cells, by flow cytometry. As shown by Kenta Murakami et al, nine passages of 46XA cells can be sufficient to produce a pure 45X0-culture from them<sup>6</sup>. Similar to A chromosome loss, X duplication is a process spontaneously occurring in a small fraction of cultured cells as a random error during division. The percentage of cells with X duplication can be increased by culturing them with a small dose of reversin (0.02  $\mu$ M - mouse working dose), a mitotic checkpoint inhibitor that disrupts division spindle formation and provokes chromosomal aberrations. Cells with successful X duplication, as demonstrated by Kenta Murakami et al, can be efficiently selected by the expression level of X-linked cell markers, also by flow cytometry<sup>6</sup>. The culture of 46XX cells thus obtained can in turn be used for in vitro oogenesis by ovarian reconstitution. This method has been well established in mice and, in particular, has been used to produce offspring from two fathers. For humans it was also realized, up to the stage of obtaining preimplantation embryos. But further development was not pursued and the embryos were eliminated for legal and ethical reasons. Ovarian reconstitution is

the process of reconstituting and maintaining a fragment of healthy ovarian tissue in tissue culture. This requires the co-cultivation of two cell types: germline primordial cells and primordial follicle cells. Both relevant cell types have previously been successfully derived from human pluripotent cells without the use of any human reproductive tissues and their products (Xiaoli Yu et al. 2023). The whole three-stage process of stem cell differentiation, tissue formation and follicle maturation up to the production of mature oocytes took 25 days. Only two products of the natural reproductive system, both of animal origin, were used: bovine ovary extract and pregnant horse blood gonadotropin. Both relevant components were used only as sources of hormones and signaling molecules, and can be further substituted by artificial analogs. Thus, the production of fertile oocytes from blood or skin samples of the 46XA individual is technically feasible today and requires only minor calibration.

The process of obtaining fertile spermatozoa from pluripotent 46XA cells has its own difficulties, but is also quite technically feasible. The method of testicular tissue reconstitution from induced stem cells, similar to that of the ovary, has been successfully implemented for both mouse and human. The method developed for humans allows de novo growth of healthy testicular tissue without using any components of the human or animal reproductive system, but only due to sequential incubation of differentiated cells with specified combinations of synthetic hormones, vitamins and signaling molecules. In this case, within ~30 days, 5 different cell types were differentiated separately: Leydig cells, Sertoli cells, myoid cells of seminal tubules, endothelial cells and spermatogonia. Then all cell types (except Sertoli cells added in double volume) were mixed 1:1 and incubated for another 12 days until functional testicular tissue producing spermatogenesis was obtained. The formation of postmeiotic haploid spermatids was confirmed by RT-qPCR, immunofluorescence and immunohistochemistry. Formation of mature spermatids was not confirmed but is likely. Moreover, spermatids, including early round stage spermatids, can be successfully used for in vitro fertilization instead of mature spermatozoa. For example, at St. Mother Hospital in Fukuoka alone, 14 healthy human children have already been produced from round spermatids as of 2015. The main obstacle to the use of 46XA cells for spermatogenesis in this way is, of course, the lack of the Y

chromosome, which is necessary for the differentiation of both testicular endocrine cells and spermatids. This problem can be easily circumvented by the fact that the artificial A (acrocentric, angelic) chromosome is virtually identical to the Y, and contains all Y-linked genes, except for the master regulator SRY, replaced in it by a cassette overexpressing AMH and a selective marker. In anticipation of spermatogenesis, this cassette can be readily removed from the genome of induced 46XA stem cells and replaced therein with SRY labeled with a different marker, such as red fluorescent protein (RFP), thus restoring a functional Y chromosome. Once spermatogenesis is complete and spermatids are obtained, it will then be important to use the RFP marker on the reconstituted Y chromosome (or other selection methods) to select only 23Y but not 23X spermatids. The latter should be eliminated as they do not allow the desired 46XA phenotype to be restored. Upon completion of selection of 23Y spermatids, or at a later stage, after their fusion with oocytes, SRY can be excised again and replaced with an AMH-expressing cassette, either by CRISPR/Cas9 methods or by recombination system (Sge/Lox or Flp/FRT, for example). Further, flow cytometry targeting the selective marker of the AMH cassette will only select successfully reconstituted 46XA or 23A, but not Y cells. Thus, all of the technologies required to generate fertile sperm from 46XA somatic cells are currently available and require further calibration only to improve efficiency and reduce cost. Upon completion of gametogenesis, in vitro fertilization will induce the development of a totipotent 46XA zygote ready for implantation into the endometrium of the incubator and further growth. This technique of obtaining totipotent cells is inferior to the technique of direct induction of totipotency in that it is a much longer and more labor-intensive process. Its advantage, however, is that it allows artificial recombination of genetic material between sexless 46XA-angelomorphs. This form of reproduction is essentially sexual, but takes the sexual aspect outside the bodies of the angelomorphs, allowing them themselves, while remaining sexless, to take full evolutionary advantage of sexual reproduction. The ethical aspect of this technology is left to the Angelomorph committee. In a society of genetically homogeneous clones, it will be useless and rather even harmful, for, when the latter are crossed, it will inevitably lead to a gradual loss of heterozygosity and the effect of inbreeding.



However, if preservation of genetic diversity of the angelomorph population is chosen as desirable, this technology, on the contrary, will be extremely useful for preservation and multiplication of diversity. Of the many existing options for obtaining totipotent cells, the author proposes here and discusses only two that seem most promising - direct induction of totipotency and in vitro gametogenesis. Both of them ultimately lead to the production of a preimplantation embryo. Further, to test the performance of the respective technologies, the resulting embryos could be implanted into surrogate mothers. However, the ultimate goal of this project is to completely disconnect the reproductive process from the natural reproductive apparatus. For this reason, as well as for more accessible testing and further optimization of methods for obtaining embryos, the technology of their extracorporeal gestation, from the preimplantation stage to the state of an independent organism, is extremely important.

### **Extracorporeal gestation**

While various techniques for obtaining preimplantation embryos have been successfully developed for both mice and humans, the technology for their in vitro nurturing still lags far behind. To this day, no mammal has been fully cultured from the preimplantation stage outside the uterus. All existing research is limited to two areas:

- Life support of premature animal embryos (from an age corresponding to the 22nd week of human gestation).
- Short-term culturing of embryos at early stages, under non-physiologic conditions that limit their further development and survival (from embryonic day 5.5 to 11.5 in the mouse).

Due to the depressing lack of scientific works in this direction, everything written below is speculative and requires further testing. It is known from observations in humans and animals that the preimplantation embryo does not need to be in the uterus for either implantation or normal development. The example of ectopic pregnancy demonstrates that, when the preimplantation embryo enters the abdominal cavity, the villi of its trophoblast are able to embed themselves in the mucosa of various tissues and organs,

including the kidneys, ovaries, liver, bladder, and peritoneum. Moreover, ectopic embryos, with adequate blood supply, show normal development. At least three cases of healthy children born from ectopic embryos have been documented. Thus, the introduction of an embryo into a layer of lactating cells grown in tissue culture also seems quite likely. Despite the embryo's seeming "indiscriminate" choice of cells for introduction, hormones and signaling molecules secreted by the decidual membrane (induced endometrium) into the blood of the pregnant female may be important for both its invasion and further development. Therefore, it is logical to use human endometrial cells as nursing cells. Since the latter are absent in 46XA-angelomorphs, for the obvious reason of lacking a uterus, these cells will have to be induced from stem cells. Fortunately, a protocol for efficient induction of endometrial fibroblasts, and even activated decidual sheath cells, from human stem cells has already been successfully developed<sup>11-12</sup>. Part of their induction process is the activation of AMH receptor expression, and AMH signaling appears to play some role in this process. Therefore, the use of 46XA cells to derive endometrial tissue from them may require prior deletion of the A chromosome, or its AMH-overexpressing cassette (ironically, this cassette was added precisely to avoid uterus formation in 46XA individuals) <sup>11</sup>. The techniques required for this have already been described in the section on in vitro gametogenesis. It is important to note that the cells of the artificial decidual shell of the incubator do not have to be genetically identical to the cells of the embryo growing in it, and thus they can be significantly edited by genetic engineering methods, and their source (stem cell culture) can be preserved and reused. In later stages of gestational technology, the induced endometrial cells may well be completely replaced by some artificial cell type expressing all the necessary hormones and signaling molecules, but very different genetically. However, as long as the necessary list of requirements for functional decidual sheath cells remains unclear, we should start by reproducing them as accurately as possible. Also, with the subsequent development of technology, a desirable quality is self-assembling tissue, minimizing the need for external intervention, for this will cheapen the technology and simplify the gestational process. For starters, however, the correct three-dimensional

structure of artificial tissue may be easiest to reproduce by 3-D bioprinting. In at least a few studies, 3-D-printed sections of endometrium implanted into a damaged rat uterus have demonstrated the ability to support implantation and normal embryo development. Notably, in the first case, human tissue was implanted into the rat, confirming that there is no need for a strict genetic match between the decidual membrane and the embryo growing on it.

And so, the basis for the design of a hypothetical gestator is proposed to make a three-dimensional tissue culture of induced cells of the decidual membrane, where the implantation of the embryo will take place. Further, it is necessary to provide gas exchange and nutrition of the implanted embryo, as well as the excretion of its waste products. It is important to note that the circulatory systems of the mother and the embryo are not directly connected. Instead, the numerous, blood vessel-rich villi of the charyon (derived from parts of the trophoblast and yolk sac of the embryo) embed themselves in the maternal blood-filled lacunae of the uterine decidual membrane, exchanging nutrients, gases, hormones, signaling molecules, and metabolic products with it by controlled diffusion across cell membranes. Thus, the embryo has its own closed circulatory system, which does not need to be invaded directly. Instead, it is necessary to support blood circulation, gas exchange, and metabolite efflux in the tissue culture of the decidual membrane. This requires the formation of numerous blood vessels in the culture - vascularizing it. To date, a number of techniques for vascularization of three-dimensional tissue cultures have been developed, the most promising of which for vascularization of large in vitro constructs are two: direct bioprinting of vessels and casting along the fiber (wire molding). There are a number of techniques for direct printing of vessels that allow flexible customization of their width, direction, and architecture. For example, a three-dimensional lattice of hollow tubes of water-soluble hydrocarbon glass can be printed before the fabric itself is printed. Tissue carrying activated endometrial (decidual sheath) and endothelial (inner wall lining) vessel cells can then be printed around such a matrix. Once the printing is complete, running the blood substitute through the grid tube system

causes it to dissolve completely within a short time (minutes). At the same time, endothelial cells spontaneously form vessels around the lumen left by the lattice tubes. This method has shown its effectiveness in recreating and in vitro vascularization of rat liver tissues, and is likely to be equally effective for vascularization of the gestator sheath. An even simpler method of casting along a fiber involves printing tissue around the fiber from steel or other inert material, followed by extraction of the fiber. In this process, endothelial cells form blood vessels in the lumen left by the fiber. The disadvantage of this method is that it does not allow such a precise control of architecture and branching of vessels as, for example, soluble lattice. Its main advantages are technical simplicity and low cost. Endothelial cells necessary for vessel wall formation can be obtained with high efficiency from pluripotent stem cells using a relatively simple protocol.

Further, to ensure adequate gas exchange and nutrition for both the decidual tissue itself and the embryo implanted in it, the tissue would need to be connected to an external circulation system and filled with a medium capable of efficiently transporting oxygen and carbon dioxide. Donor blood could be used to provide gas exchange, but it would then need to be purified from the donor's white blood cells to prevent damage to the tissue culture by his immune system. There are several simple and effective methods of purifying blood samples from leukocytes, among which, for large volumes of blood, their filtration through membranes for leukodepletion is the best. A significant disadvantage of donor blood is the short life span of red blood cells (~120 days on average), requiring its regular replacement. Also, donor blood is a potential source of infections that are extremely destructive to a tissue culture devoid of immune system. Therefore, the use of sterile and easily replaceable artificial blood is preferred. Currently, there are several highly effective classes of blood substitutes capable of carrying oxygen and carbon dioxide. Two classes seem to be the most promising among them: hemoglobin-based and perfluorocarbons. Perfluorocarbons are hydrophobic chemically inert compounds whose physical properties endow them with exceptional gas solubility. On the basis of aqueous emulsions of perfluorocarbons a number of highly effective blood substitutes have been produced, some of which are actively used in

the clinic (Perftoran/ Vidaphor™, Oxygent). Due to its relatively low manufacturing cost and high stability, artificial blood based on perfluorocarbon emulsion may be a good choice for early gestational generations. The three main disadvantages of organofluorocarbon compounds are: thermodynamic instability of emulsions leads to gradual particle sticking and particle size growth, emulsifying agents are potentially toxic to cells and perfluorocarbon biosynthesis is not possible. The problems of low thermodynamic stability and toxicity of emulsifying agents are largely solved by replacing chemical emulsifiers with the dissolution of organofluorocarbons in albumin. As natural protein carriers of hydrophobic molecules such as steroid hormones and vitamin D, albumin readily binds to perfluoroorganic compounds. In this case, the dissolution of perfluorocarbons in albumin provides their stable and dosed transport through the bloodstream, while preserving gas exchange functions. The inability to biosynthesize perfluorocarbon compounds is not a problem for early gestator models, but requires the involvement of outside chemical industry to keep them running. The autonomy of later models could be increased by replacing organofluoride particles, for example, with artificial cells secreting hemoglobin ectosomes. Already existing blood substitutes based on so-called "artificial erythrocytes" - hemoglobin encapsulated in liposomes or polymeric particles, have shown qualities comparable to those of organofluoride blood substitutes. However, they are inferior to organofluorine compounds in stability, and their production is more expensive.

In addition to gas exchange, blood circulating through the artificial decidual sheath of the gestator should provide the gestational tissue and fetus with all necessary nutrients, vitamins, hormones and trace elements, as well as have buffering and bactericidal properties to maintain physiologic pH and prevent infections. In mouse embryo culture experiments, a combination of 25% Dulbecco's modified Eagle's medium (DMEM), 50% rat serum and 25% human cord blood serum supplemented with GlutaMAX ( L-glutamine,) HEPES buffer, glucose, and antibiotics (penicillin/streptomycin) supports growth and seemingly normal embryo development at least through the first half of gestation (until embryonic day 11). Remarkably, the xenogeneity of both serum sources with respect to the mouse

embryo indicates the low species specificity of the growth factors required for its development. The use of animal and even more so human serum, however, makes the technology less accessible and also poses the risk of contamination of the tissue culture with pathogens. Moreover, the need for human cord blood for the medium of the original gestator requires its extraction from reproductively competent individuals, whose existence contradicts the ideological foundations of the Angelomorphia movement. Therefore, the blood serum needs to be further replaced with an artificial analog. Fortunately, further experiments with human embryoids (structures that largely mimic embryos) have shown that cord blood serum can be completely replaced with a cocktail of synthetic hormones and growth factors for their growth. The medium successfully used by scientists at the Weismann Institute (Bernardo Oldak et al. 2023) to culture human embryoids at early stages of development included:

- 50-80% DMEM/F12, a standard cell medium.
- 20-50% temperature-inactivated filtered fetal bovine blood serum\*.
- 1 mM sodium pyruvate.
- 0.5% CMRL medium (source of vitamins and nucleosides).
- 1 mg/mL D(+)-glucose monohydrate.
- 1 mM GlutaMAX.
- 1% penicillin/streptomycin.
- 1x ITS-X (commercial solution of insulin, transferrin, selenium, and ethanolamine).
- 8 nM B-estradiol.
- 200 ng/ml progesterone.
- 25 µM N-acetyl-L-cysteine.

\*Fetal bovine serum (FBS) seems to be a problematic component, but it is important to note that it is extremely widely used in tissue and organ culture, and therefore is probably used in this mixture not as a component of special importance, but as a standard choice. A large number of artificial substitutes for FBS exist and are available. Thus, its replacement should not be a major problem. Moreover, even if it proves to be indispensable in the early stages of gestational technology, the main advantage of the above recipe is

that there is no need to use human reproductive components such as poorly available and expensive cord blood.

A mixture of a similar medium with a perfluoroorganic component, such as perfluorodecalin-saturated albumin, may be an ideal blood substitute for nourishing the tissue culture of the decidual membrane and the embryo growing in it. In case of its low efficiency, further optimization of the composition of the medium can be achieved experimentally, as well as by detailed analysis and reproduction of the blood composition of human females at different stages of their natural pregnancy.

Further, the tissue culture should be connected to an oxygenator, a pump pumping synthetic blood, a sensor controlling its gas composition and a tool for replacement/renewal of its components. The premature infant life support system developed by surgeons at the Children's Hospital of Philadelphia (Emily A. Partridge et al. 2017) can be used as a basis. In the case of the latter, however, there is no pump, and the sensor and oxygenator are connected directly to the mature fetus' circulatory system. Since, in the case of artificial gestation, the fetal circulation remains closed and separate from the gestator/decidual circulatory system, circulation within the latter requires the use of a pump. The circuit containing pump, sensor and oxygenator should be connected directly to the vascular network of the decidual tissue culture. Regular nutrient renewal of the medium and removal of metabolites from the medium will also be required. The simplest solution may be its direct regular replacement with fresh medium. This method, for the sake of simplifying the development and gestation processes, is recommended for early working models. Later on, a more rational option would be to develop an automated system for filtering and supplying fresh metabolites (artificial kidneys). Another critical parameter will be to maintain physiologic temperature ( $\sim 37^{\circ}\text{C}$ ) inside the gestator system. However, this task is rather trivial and therefore does not require separate consideration.

## **Conclusion**

As can be seen from the above, a number of technologies for in vitro induction of totipotent cells (early embryos) have been successfully

developed and applied both for animals and humans. In this case, viable animals have been obtained from artificially induced germ cells, in particular healthy offspring from two male mice. The lack of similar results with human embryos has more to do with legal constraints than technical ones. Moreover, all the technical prerequisites for the development of extracorporeal gestation technology also already exist. However, the technology itself, to this day, has not been realized for either humans or animals. The author of this work modestly hopes that his review of existing developments, technological limitations, as well as possible ways to solve them, can serve as a roadmap to its realization, both for scientists of the Angelomorphy movement, and for all outside experts who are not indifferent to the idea of artificial reproduction. The author thanks the members of the Angelomorphia committee for their attention to his work and providing him with a platform to host it, and wishes the project maximum success in the future. Those united by common aspirations should stick together.

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## **Transpersonal Neurointerfaces: Neuroisocrasia and Neurocommunication**

The defining differences between angelomorph society and human society are:

- Sexlessness. Achieved by the genetic difference between angelomorph bodies and human bodies.
- Neuroisocracy. Achieved by introducing neuroimplants into angelomorph bodies at the embryonic stage of their development.

The first of these differences was the subject of our ally's article "Angelomorph I", prototypes." In this article, I will try to consider the details of the second point.

Full-functional neurointerfaces of angelomorphs

The embryonic development of an angelomorph takes place in a specially designed artificial incubator, and not in the body of a female. This opens access to various effects on the embryo, in particular, to continuous MEMS manipulations with individual cells of its body. With sufficient speed and accuracy, it is possible to install the necessary intraneural electrodes in individual neurons throughout the entire volume of the brain without destroying the nervous system's own functionality.

The required number of electrodes is quite large. However, in an adult angelomorph, as in an adult human, the number of neurons hardly changes during life, and during the implantation of the interface on the embryo, there are several years to work[1]. In addition, the clock frequency of the brain is very low, so the volume of information transmitted per second will also not cause difficulties.

Another nuance is that the electrodes must be made of a material suitable for placement in brain tissue, which does not cause problems with injuries, infections and rejection during

operation. Such a material can even be specially grown electrode cells from angelomorph stem cells.

At the end of the neurointerface system opposite the electrodes, it is necessary to place a connector for connecting all electronic devices detachable from the angelomorph's body, be they communication devices to ensure neuroisocracy or devices that expand the capabilities of an individual.

Neurointerfaces of today

Currently, there are dozens of non-invasive neurointerface projects for various household needs on the open market[2]. These devices are a helmet or a wreath with one or more electrodes measuring the activity of an entire zone of the cerebral cortex through the thickness of the soft tissues of the head. The power and dimensions of some of them reach grotesque values[3]. In addition, formally speaking, any medical electroencephalograph is also a neurointerface.

However, such quick-release neurointerfaces cannot provide precise access to individual neurons, work exclusively read-only, and most importantly, do not correspond to the ideal of angelomorphy that the neurointerface is an inseparable natural part of the body.

The real predecessors of angelomorph neurointerfaces are devices developed by startups Paradomics and Neuralink. The number of electrodes in them is measured in only tens of thousands, instead of the required billions, but in future versions there is reason to expect an increase in the parameter values, similar to Moore's law.

Habitat of angelomorphs. Microscale

Angelomorph neurointerfaces will be able to evoke sensory images by influencing the visual and auditory zones of the cerebral cortex. Therefore, devices whose main purpose is to influence the body's sense organs, such as digital screens or audio systems, will

become highly specialized archaic. A similar situation will occur with control systems that do not require muscle strength. On the other hand, sensors and control systems whose use is not limited to working with electrical voltages at certain points or does not imply it at all, such as a weather vane or a vehicle steering wheel, will still be relevant.

Neural interfaces will also make it possible to abandon many words of the language in everyday life to denote sensory images, such as the names of colors or sounds. After all, transmitting sensations directly is much simpler and more accurate.

A separate area of opportunities is opened by muscle control through a neural interface. Such possession will eliminate the need to train many skills manually, and will also reduce the "human factor" of angelomorphs.

Given sufficient computing power, neural interfaces can also calculate the brain's state in the coming moments and force it. This method can be used to periodically and briefly speed up the brain's work several times.

Angelomorph habitat. Macroscale

Angelomorph neural interfaces will affect the relationships between members of their society. In human society, a significant portion of conflicts arises as a result of different human individuals having had different sensory experiences in their past. One person cannot fully imagine what another saw and felt, and for this reason cannot understand their motivation. Angelomorphs will be free of this drawback.

In addition, angelomorph neural interfaces will allow each member of society to choose those most similar to him from the millions[4] living on the planet.

However, all these upgrades do not mean a transition to some absolute ideal. Angelomorphy is an endless process, and neural interfaces are only one of the first steps. For example, learning new

skills is the growth of new neural connections, which is not limited to a second-long electrical effect on neurons, and will still require long-term conscious work.

## Notes

1. Angelomophs develop in an incubator to a nearly adult state.
2. <https://habr.com/ru/companies/neuronspace/articles/262357>
3. <https://www.kernel.com>
4. With incubators, angelomophs will easily solve the problem of overpopulation of the planet.

# **HOMO ANGELUS, THE PURE BEING OF THE NEW CENTURY**

Author: An, a practicing molecular biologist.

## Preface

This article is a creative outline, which can serve as a direction for further research work in the future, but is not an independent scientific work, and, accordingly, does not claim to comply with the rules of academic writing. The aim of the paper is to find an optimal design for a sexless subspecies of the *Homo sapiens* species, *Homo sapiens angelus*, based on a minimal number of genetic changes. The only current requirement for this design is to maximize the reduction of the sexual apparatus, sex characteristics, and sex differences between individuals of the new subspecies, while maximizing the preservation of viability and biological functions unrelated to the sexual system. The development of organs and technologies to support direct transmission of thought-images, i.e. telepathy, which is also one of the key tasks of the project "Angelomorphy", is not considered within the framework of this article, for lack of space, because of the extreme technical complexity of this task, as well as for the sake of maintaining modularity and, accordingly, flexibility of the work carried out within the project. In the following text, a brief but capacious selection of mutations that seem to be the most optimal will be analyzed. Mutations will be evaluated by the degree of reduction of sexual traits, the number of side effects, the complexity of implementation and the potential complexity of incubator breeding of mutant individuals. Let's get started.

## 46XY, $\Delta$ SRY

### Mechanism:

In hemizygotes on the X chromosome (karyotype 46XY), primordial gonads cannot develop into ovaries because this requires twice the expression level of a number of X-linked genes (XCI-escaping genes). The developmental pathway into testes is the only pathway left to them. The SRY gene is required for their development towards the testes. Knockout (deletion) of this gene in an embryo with a karyotype of 46XY leads to a

stop in the development of primordial gonads and their degeneration into undifferentiated connective-tissue strands devoid of endocrine and reproductive functions. Deficiency of sex hormones and other factors secreted by the gonads during embryonic development disrupts the formation of the sexual system, forming a unique intersexual phenotype.

#### Adult phenotype:

Female-type external genitalia. Tall stature (slow during adolescence, but may continue into the 40s). Eunuchoid physique. High voice (not subject to mutation at puberty). The brain is not subject to both intrauterine masculinization and feminizing changes at puberty. The second, adolescent peak of synaptic pruning is flattened: during brain maturation, the brain retains significantly more neurons and synapses than normal adolescents of either sex, but the white matter of the brain is less susceptible to myelination. This may suggest greater flexibility of thought, better associativity, less tendency to develop schizophrenia, but also greater tendency to synaesthesia and autism spectrum conditions, and lower overall thinking speed (not directly tested). It is hypothesized that there may be better preservation of childhood talents in adults. Intelligence is fully preserved, but reaction speed and spatial reasoning ability are somewhat reduced relative to males, while verbal intelligence, verbal-logical and iconic reasoning abilities are increased. Emotional lability and introversion are characteristic. Dependence on authority figures and the need for social interactions are reduced. There is some infantilization of emotional reactions. Libido is severely reduced. The capacity for sexual arousal and response (including orgasmic experiences) is preserved, but the threshold for arousal is severely elevated. The Bartholin glands are atrophic. Secretion of vaginal lubricant is severely reduced, which can make natural intercourse painful and traumatic. Breast development is absent. The hair growth line on the head is even, female-type. Hair on the face is absent, on the body is practically absent, there is rare hair in the axillae and on the pubis (cup-shaped, female type). The skin is dry, sebum production is severely reduced. Sweat glands are predominantly eccrine (apocrine atrophic). Sweat is poor in organic matter and has a faint odor. Puberty is subdued but still present: reduced to slight emotional swings, slight increase in sweat odor, and the appearance of sparse pubic and axillary hair as described above. The

individual is not susceptible to androgenic alopecia and acne. Physical strength is intermediate between female and male. Muscle mass is reduced. Bone density and strength are highly reduced relative to both male and female. Immune system is highly active in comparison with male, but inferior to female. High resistance to infectious diseases and a number of forms of cancer is characteristic. The need of the body in food (calories) is reduced both in relation to male and female (per kg. of body weight), but appetite is increased. Life expectancy under favorable conditions is normal female (individuals are able to live to 90 and more years), but stress resistance is reduced. Sexual glands are completely absent. The main sex hormones are androstenedione and estrone, and levels of both are relatively low. Testosterone and estradiol are produced throughout the body in negligible amounts. Of the internal reproductive organs, the uterus and fallopian tubes are present (underdeveloped). The menstrual cycle is absent. The individual is capable of carrying offspring as a surrogate mother in the presence of appropriate hormonal therapy.

#### Pros:

- Simple design (lower risk of something going wrong)
- Complete absence of sex glands.
- Mutation is easy to introduce (in particular through a viral vector).
- In the laboratory, it is relatively easy to obtain both sperm and eggs from the somatic cells of an individual for IVF and subsequent incubator breeding.
- The phenotype is well studied and its manifestations are easily predictable.

#### Cons:

- The mutation is only compatible with a 46XY karyotype, the "male" chromosomal sex.
- Uterus and fallopian tubes are present.
- Smoothened puberty (adrenarche), adult pubic and axillary hairline are still present.



46XY\*

,  $\Delta$ SRY CMV-AMH OE (46XA)

Mechanism:

Minor optimization of 46XY,  $\Delta$ SRY design will prevent individuals from developing fallopian tubes and uterus. In standard 46XY individuals, development of the corresponding structures is blocked by gonadal secretion of anti-müllerian hormone (AMH). In 46XY,  $\Delta$ SRY, their development is almost a direct consequence of the desirable trait, the absence of gonads. However, if the AMH gene under the control of a permanently active promoter is inserted in place of the deleted SRY in the Y chromosome, all cells of such an embryo will secrete AMH. It has been previously demonstrated in mice that ubiquitous overexpression of AMH causes no apparent harm to important bodily and cognitive functions of the animal and, moreover, prevents the development of the uterus and fallopian tubes in female mice. A similar result is expected in human embryos.

Adult phenotype:

Practically identical to that of 46XY,  $\Delta$ SRY. Unlike the latter, due to widespread overexpression of AMH, individuals lack uterus and fallopian tubes.

Pros:

- Relatively simple design.
- Complete absence of sex glands.
- Absence of uterus and fallopian tubes.
  
- Under laboratory conditions, it is relatively easy to obtain both sperm and eggs from the somatic cells of an individual.

Cons:

- The mutation is only compatible with a 46XY\* karyotype.
- Introducing the mutation would require a new gene to be inserted into the Y\* chromosome, and it would be hard to fit into a conventional viral vector (HSV can still be used).
- Smoothened puberty (adrenarche), adult pubic and axillary hair loss are still present.

\*Note: the inability to modify embryos carrying the 46XXkaryotype in the manner described above is an unfortunate disadvantage. However, the identity of successfully modified individuals to the 46XY karyotype and corresponding chromosomal sex is also in question. One of the key genes defining the Y chromosome is SRY. As part of the above modification, this gene is not only deleted, but also its chromosomal locus is replaced by a cassette expressing transgenic AMH. Thus, the modified chromosome differs from the original Y chromosome both in its key functions and structurally. On this basis, it does not make sense to consider it a Y chromosome. Instead, it seems legitimate to speak of a derivative Y, a synthetic A chromosome, where the letter A corresponds to the structure of the new chromosome (Acrocentric) as well as its functions (Asexual or Angelic). Thus, the karyotype of modified individuals can be written as 46XA, which defines them not only as gonadally, endocrinally and phenotypically, but also chromosomally sexless.

#### 46XX/XY, $\Delta$ LHCGR & $\Delta$ FSHR

##### Mechanism:

LHCGR and FSHR are two key gonadotropin receptors expressed primarily by cells of the sex glands. Gonadotropins in both sexes control the secretion of hormones by the sex glands. In their absence, the gonads are unable to secrete hormones and develop properly. Deletion of gonadotropins themselves from the genome of an individual will not affect its embryonic development, because during gestation, a significant portion of them is provided by the maternal body (also, deletion of CG from the genome of the embryo will make its carrying impossible, due to its inability to support the survival of the maternal corpus luteum). Deletion of gonadotropin receptor genes, rendering the embryo's tissues insensitive to the latter, however, allows it to survive and develop

normally, with the exception of the sexual system. Deletion of both receptors results in the complete inability of the gonads of both karyotypes 46XX and 46XY to gametogenesis and secretion of steroid sex hormones. However, the gonads are not completely reduced, and individuals with the 46XY karyotype retain the ability to secrete anti-müllerian hormone (AMH).

#### Adult phenotype:

Virtually identical to that of 46XY,  $\Delta$ SRX. Unlike the latter, 46XY individuals lack uterus and fallopian tubes due to preserved secretion of anti-müllerian hormone (AMH). Individuals of both karyotypes have underdeveloped atrophic gonads in the abdomen, which are capable of degenerating into cancer.

#### Pros:

- Suitable for conversion of both 46XX and 46XY individuals, erasing most of the physiological differences between them.
- 46XY individuals lack a uterus and fallopian tubes.
- The mutation is still relatively easy to introduce (particularly through a viral vector).

#### Cons:

- Individuals of both karyotypes retain underdeveloped gonads, requiring surgical removal and posing a risk of cancer.
- Uterus and fallopian tubes are still present in 46XX individuals.
- A relatively complex design requiring the removal of two independent genes.
- It is extremely difficult to induce germ cells from the somatic cells of individuals in the laboratory because they are completely insensitive to the effects of all gonadotropins.
- Smoothened puberty (adrenarche), adult pubic and axillary hairline are still present.

## 46XY, $\Delta$ LHCGR

### Mechanism:

In individuals with 46XX karyotype, the LHCGR and FSHR receptors are partially interchangeable, such that deletion of either receptor, while retaining the other, does not lead to complete atrophy of the sex glands. In 46XY individuals, however, LHCGR plays a key role and its deletion leads to complete atrophy, being phenotypically identical to the double knockout of  $\Delta$ LHCGR &  $\Delta$ FSHR.

### Adult phenotype:

Identical to that of 46XY,  $\Delta$ LHCGR &  $\Delta$ FSHR.

### Pros:

- Absence of uterus and fallopian tubes.
- Simple design (lower risk of something going wrong)
- Mutation is easy to introduce (particularly through a viral vector).
- The phenotype occurs in nature, is well studied and its manifestations are easily predictable.

### Cons:

- Individuals retain underdeveloped gonads, requiring surgical removal and posing a risk of cancer.
- The mutation is only compatible with the 46XY karyotype, the "male" chromosomal sex.
- In vitro, it is relatively difficult to induce sex from somatic cells of an individual (but easier than from  $\Delta$ LHCGR &  $\Delta$ FSHR cells)
- Smoothened puberty (adrenarche), adult pubic and axillary hairs are still present.

## 46XX/XY, $\Delta$ LHCGRSRY KI

### Mechanism:

Regardless of chromosomal typing and the presence of a Y chromosome, the presence of the SRY gene alone is sufficient to block ovarian development and redirect the development of the embryo's primordial gonads toward the testes. The LHCGR gene is essential for testicular development and function. If SRY is introduced into the genomic locus of LHCGR on the second chromosome, replacing the original gene, then in both karyotypes, 46XX and 46XY, the primordial gonads will follow the path of testicular formation, but will stop developing due to the lack of LHCGR necessary for the functioning of the latter. Both karyotypes, 46XX and 46XY, will develop gonads similar to those of 46XY,  $\Delta$ LHCGR, completely unable to secrete steroid sex hormones, but secreting anti-müllerian hormone (AMH).

Adult phenotype:

Both karyotypes, 46XX and 46XY, have a phenotype identical to that of 46XY,  $\Delta$ LHCGR.

Pros:

- Suitable for conversion of both 46XX and 46XY individuals
- Virtually no phenotypic differences between 46XX and 46XY individuals.
- Absence of uterus and fallopian tubes.
- Comparatively simple design.

Minuses:

- Individuals retain underdeveloped gonads, requiring surgical removal and posing a risk of cancer.
- It is relatively difficult to induce gonads from somatic cells of individuals in the laboratory (but easier than from  $\Delta$ LHCGR &  $\Delta$ FSHR cells)
- Introducing a mutation would require a new gene to be inserted into the 2nd chromosome, and would be hard to fit into a conventional viral vector (HSV can still be used).

- Smoothened puberty (adrenarche), pubic and axillary hair in adults are still present.

46XX/XY, CYP17A1T70A, T72A, S258A, S507A & CytB5W27X

Mechanism:

CYP17A1 is a dual-acting enzyme involved in steroidogenesis as 17-alpha hydroxylase and 17, 20-lyase. The 17, 20-lyase activity of CYP17A1 is critical for the synthesis of all members of the two major classes of sex hormones, androgens and estrogens. The 17-alpha hydroxylase activity of CYP17A1 is required for the synthesis of glucocorticoids, so deletion of this gene leads to rapid development of severe Addisonism and death. Instead, however, it is possible to edit the protein and its partners so as to disable its 17, 20-lyase activity while fully retaining 17-alpha hydroxylase activity. The 17, 20-lyase activity of CYP17A1 depends on its interaction with cytochrome b5 as well as its phosphorylation at four key sites, at threonines 70 and 72 and serines 258 and 507. Proposed:

- Replace the amino acids at key points with alanine (alanine scanning method, preserves the structure and usually the activity of the protein by disabling phosphorylation).
- Replace native cytochrome b5 with a W27X mutant unable to interact with CYP17A1.

As a result of the above manipulations, it is expected to produce a viable individual whose body is completely incapable of synthesizing androgens and estrogens.

Adult phenotype:

Very similar to that of 46XX/XY,  $\Delta$ LHCGR &  $\Delta$ FSHR. Unlike the latter, adults completely lack any visible signs of puberty. There is a complete absence of body hair. All estrogens and androgens are absent. The main sex hormones present are gestagens: hydroxypregnenolone and hydroxyprogesterone.

#### Pros:

- Suitable for conversion of both 46XX and 46XY individuals, erasing most of the physiological differences between them.
- 46XY individuals lack a uterus and fallopian tubes.
- There is a complete absence of secondary sexual characteristics, body hairiness, and visible puberty.
- In the laboratory, it is relatively easy to produce both sperm and eggs from the somatic cells of individuals.

#### Cons:

- Individuals of both karyotypes retain underdeveloped gonads, requiring surgical removal and posing a risk of cancer.
- In 46XX individuals, the uterus and fallopian tubes are still present.
- Complex design that has never been fully tested (would require calibration and a lot can go wrong).
- Introducing a mutation would require not deletion but replacement of two genes - impossible to fit the necessary gene material into a conventional viral vector (HSV can still be used).

### Conclusion

In the process of preparing this feature article, a large number of mutations that could potentially block the development of the embryo's sexual system and produce a sexless phenotype were considered. A large proportion of them were rejected due to either excessive technical difficulty or devastating side effects (as in the case of  $\Delta NR5A1$  and  $\Delta CYP17A1$  variants). The six most promising mutations have been listed and discussed in detail above. Of these, from the author's point of view, the 46XA variation appears to be the most promising, both in purely practical and ideological terms. Practical advantages of this variant lie in the comparative simplicity of its technical implementation and distribution via viral vectors, as well as in the achievement of maximum reduction of the sexual system and complete absence of internal genital organs (glands and reproductive tract), with a minimum number of side effects. An additional ideological advantage is the possibility to speak

about the uniqueness of the karyotype of these individuals, the "sexless" chromosome set 46XA, as opposed to the female and male variants, 46XX and 46XY, respectively. Based on the above, the author makes a recommendation to use 46XA individuals as a base for further design of angelomorphic organisms. The author thanks the members of the Angelomorphy Committee and personally Irria Bespolova for attention to his work.



## **PURIFICATION**

**Purification is a process that consists of a complete transformation of the physical and spiritual aspects of the adept to a state essentially similar or identical to the angelomorph, in which, in particular, the adept renounces sex, gender, and attachments to the old world, giving his body to a modification consisting of a biological reversal of somatic and psychological sexual maturation.**

Purification is an idea and practice that carries the gnostic idea of the embodiment of pure consciousness in form, the annihilation of form created by blind will, theosis of the flesh by genetic engineering. Purification of the flesh is not only the liquidation of sex, it is also the transformation of "nature". The ethical state of transformed individuals corresponds to their ontological state - the purity of their consciousness - consciousness equipped with an improved body platform. Only Purification takes bodies out of the game of natural reproduction, and introduces them into our own game of angelization. Menstruation, pregnancy, childbirth and lactation cannot be glorified. These abominations are slavery, and many people tremble in horror before them. Any person without purification is a reproducer (a reproducer is the design of the species, the structure of the body). Only purified people can form a healthy foundation for building angelomorphy and an infrastructure for further angelization and the creation of genuine angelomorphs. Purification is achieved by removing sexual corrosion and then increasing the neuroplasticity of the brain, other options are possible.

For AMAB (assigned male at birth), the simplest method of achieving this goal is surgical removal of the sex glands using a standard castration procedure, the risks of which include only bleeding due to improperly performed ligation of the vessels. Or an injection of a calcium chloride solution in ethanol into the testicles, which works for castration of animals and in some cases has worked on humans.

For AFAB (assigned female at birth), unfortunately, the first

two methods are difficult / inapplicable due to the location of the key hormone-secreting organs in the body cavity, operations on which carry much greater risks. The main methods still remain the removal of the internal genital organs directly. But instead of direct surgery, which is not available to many, it is possible to use radiosurgery, i.e. damage to organs by directed ionizing radiation (<https://en.wikipedia.org/wiki/Radiosurgery>), or by targeted delivery of cytotoxic drugs to target organs, which can be done by chemical

(<https://pubs.rsc.org/en/content/articlelanding/2021/nh/donhoo605j>) or magnetic

(<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7690690/>)

targeting of pharmaceutical liposomes introduced into the blood, or by direct abdominal injection of calcium chloride

([https://bmcvetres.biomedcentral.com/articles/10.1186/s12917-](https://bmcvetres.biomedcentral.com/articles/10.1186/s12917-022-03498-9)

022-03498-9) with needle orientation by ultrasound. The above

methods are theoretically applicable to mammary glands as well,

possibly including the injection of calcium chloride into the gland

used in one case in dogs

([https://www.parsemus.org/wp-content/uploads/2015/09/Mammary\\_Tumor\\_Poster1.pdf](https://www.parsemus.org/wp-content/uploads/2015/09/Mammary_Tumor_Poster1.pdf)), which, although it does not secrete

hormones, does not fit into the asexual aesthetic. Also, although

slightly, it is possible to reduce the breast with the help of

lipophagic enzymes used in cosmetology

([https://cclinic.eu/medical/aesthetic-dermatology/enzyme-](https://cclinic.eu/medical/aesthetic-dermatology/enzyme-therapy-removal-of-double-chins-sunken-body-contours-and-scars/)

therapy-removal-of-double-chins-sunken-body-contours-and-

scars/) and breast implants that locally release estrogen receptor

antagonists, with a greater effect when combining estrogen

deprivation with senolytics effective in breast cancer

([https://www.sciencedirect.com/science/article/abs/pii/S0024320](https://www.sciencedirect.com/science/article/abs/pii/S0024320521001818)

521001818).

All these options are dangerous and are not recommended if you live outside the USA and the EU (countries with developed medicine, which do NOT include the CIS countries). Simple sterilization is not a cleansing and is not recommended, as it only eliminates the ability to conceive, and in the realities of medicine in third world countries it represents a potential risk of infection. To

stop the cycle, it is recommended to use Combined oral contraceptives and also Raloxifene if it is necessary to block breast development.

Another common method of steroid deprivation for AMAB are androgen receptor antagonists such as bicalutamide (which increase the levels of estradiol aromatized from testosterone and require combination with aromatase inhibitors for complete asexuality), and androgen synthesis inhibitors (cyproterone and sometimes ketoconazole), which are less preferred due to hepatotoxicity but rarely induce irreversible hypogonadism.

In addition to the radical removal of problematic glands, to reduce the level of sex steroids, one can use drugs that reduce their synthesis, for example, synthetic progestins, which reduce the production of native steroids by a feedback mechanism due to their structural similarity to them, while being insufficient for full activation of libido, or gonadotropin-releasing hormone analogs, which hyperactivate the GnRHR receptor, one of the intermediate links in the chain of stimulation of the production of sex steroids, and thereby reduce its sensitivity in 2-3 weeks, and accordingly, the synthesis of steroids. The disadvantages of the first approach include incomplete agenderization of the hormonal background and variability in the decrease in estradiol in AFAB ([https://www.fertstert.org/article/S0015-0282\(01\)01748-4/fulltext](https://www.fertstert.org/article/S0015-0282(01)01748-4/fulltext) | <https://www.sciencedirect.com/science/article/abs/pii/S0010782476800601> | <https://pubmed.ncbi.nlm.nih.gov/4768085/>), the second - the need to select a dose and experience an initial increase in steroid levels due to receptor activation. In addition, the estrogen receptor antagonist/degrader fulvestrant, used in early puberty, may be effective in AFAB (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3488024/>)

Of course, simply resetting the hormonal background will not give true asexuality due to the stability of epigenetic patterns; for deeper cleansing, it is necessary to reboot the epigenetic regulation, which can be achieved either by collecting correlation statistics of differential gene expression in different sexes and in comparison

with children and early castrates, followed by epigenetic therapy to bring the pattern to an asexual form, or by using a cocktail of small molecules for less selective DNA (de)methylation/(de)acetylation/(de)methylation of histones, but this will still require statistics and experiments, albeit not as deep as in the first option. Also, successful epigenetic therapy would slightly alleviate the problem of osteoporosis in post-castration syndrome.

Osteoporosis can also be corrected by lifestyle changes that reduce the risk of fractures, adding vitamin D<sub>3</sub> and calcium to the diet (in combination, since D<sub>3</sub> in monotherapy can increase resorption), and using agents that reduce inflammation in the bone (<https://link.springer.com/article/10.1007/s00223-019-00521-4>) or, as a last resort, drugs that stimulate osteosynthesis / inhibit bone resorption, but do not have androgenic / estrogenic / progestin activity, for example, calcitonin or bisphosphonate (the latter is associated with rare complications such as osteonecrosis of the jaw), or drugs with specific activity by the estrogen receptor subtype, the so-called SERMs, such as raloxifene, which is an ER antagonist in the mammary gland, but an agonist in bone tissue. The disadvantage of the latter is the poor correlation between the tissue and the type of expressed receptor, leading to many off-target feminizing effects. A more technologically advanced solution would be to insert a hyperactive variant of the LRP5 gene, whose polymorphisms are associated with an increased anabolic response of the bone in response to mechanical stress (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6443714/>), into osteocytes using CRISPR-Cas9, which should finally rid the adherent of osteoporosis.

In addition to somatic organization, sex steroids also affect brain activity, with the same division into "activation" effects in adulthood and "organizing" effects when influencing critical periods of development. To reverse them, it might be worth using sodium valproate, known for its ability to reopen critical windows of brain development by inhibiting histone deacetylase (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3848041/>). The most radical of the possible methods of purification, currently unavailable, would be a neuron-by-neuron replacement of the brain with artificial cells

with similar functions, but devoid of the genetic potential for sexual dimorphism and possessing greater resistance to damage, followed by transplantation of the brain into an asexual body.

On the health risks and disadvantages associated with a deficiency of sex hormones:

Although the disadvantages of having sex organs and hormones are much greater, there are disadvantages here too, many of them are not very pleasant. But, in themselves, these risks are not fatal, and statistically do not reduce life expectancy in any way. Among the most serious and well-documented, for both biological sexes, are:

- Osteoporosis
- Decreased production (in men) and solubility (in women) of collagen in the skin, which will reduce its elasticity (the effect is mainly cosmetic).
- Slowing of the general metabolism, which can lead to weight gain and, to some extent, reduce performance.
- Increased insulin resistance and, accordingly, a decrease in glucose consumption by tissues. In itself, this does not lead to diabetes, but, with other problems, it can tip the scales in its favor. (On the other hand, since tissues consume less glucose and oxygen, they, in theory, produce fewer free radicals, and are less susceptible to metabolic wear. This is one of three hypotheses as to why castration prolongs life. The other two are immune and epigenetic.)
- An increased risk of urolithiasis has been confirmed for cats, but not for humans, and it is not very common.
- Moderate hyperplasia of the adenohypophysis and, to a lesser extent, of the adrenal cortex. Allows the body to slightly compensate for the effects of castration, but usually does not pose a threat. Fixed by avoiding stress. Castration increases the baseline level of ACTH expression, but ACTH is stress-dependent.
- Post-castration syndrome: a very unpleasant, but eventually passing period of hormonal withdrawal, accompanied by weakness, joint pain, sudden mood swings, hot flashes (also, especially characteristic, when at night you are thrown into a cold sweat, and a strong nausea rolls over you.)

What to do with these problems? Post-castration syndrome should be waited out. The rest, to a large extent, are fixed by a healthy lifestyle, proper diet and regular exercise.

Osteoporosis is a rather unpleasant and almost inevitable problem, because the balance of bone formation and bone resorption is very much dependent on sex hormones. It is not fatal (for the most part. A hip fracture can be if an artery is affected, but this is rare), but the quality of life, due to the same subsidence of the vertebrae and chronic pain, can worsen. One of the good news is that with castration at a young age, the peak of the decline in bone mineral density occurs in the first few years, after which the musculoskeletal system stabilizes and partially adapts to the changes. Also, according to a number of observations, people castrated at a young age, but who lived to old age, despite the presence of pronounced osteoporosis, often have far fewer fractures and cracks in the bones than with postmenopausal osteoporosis. That is, in theory, osteoporosis that developed at a young age is not as bad as old age, and the body adapts to it better. Again, sports that stimulate bone formation. Food rich in calcium and fatty acids. With sunbathing and vitamins of group D, everything is ambiguous, because the latter, on the one hand, are necessary for its absorption with food. And on the other hand, they further stimulate osteoclasts and bone resorption. Vitamin D washes calcium out of bones. But only when there is little calcium. So a combo of sunbathing, regular exercise and food rich in calcium and fatty acids should work well. In most cases, you can do without additional pharmacology. For those who don't (if the "cleansing" coincides with very bad heredity), there are several options. A more advanced option (for the future, but not so distant): gene therapy with a hyperactive allele of the LRP5 receptor. It will strengthen the bones reliably and without any sex hormones. A less advanced option: Il6 inhibitors should do a good job. Any inhibitors of osteoclast activity, such as alendronic acid, should also help. I deliberately do not discuss long-term changes in the brain, changes in motivation, thinking and memory, since they are complex, ambiguous and, for now, not fully understood.

They should not be such a serious problem, since history knows enough smart and socially active eunuchs (i.e. politicians, scientists, and even military leaders and rulers). There are studies demonstrating that sex hormones increase the survival of synapses and neurons, as well as the results of cognitive tests in recently castrated animals and women in early postmenopause (<1y), but in long-castrated animals and women in menopause for more than 5y, HRT, on the contrary, provokes the death of neurons and aggravates neurodegenerative processes. Moreover, in

prepubertal children, the levels of all the main sex hormones are even lower than in castrated adults, but there are no neurodegenerative processes. But during puberty, when sex hormones jump, on the contrary, a huge number of synapses are destroyed and neurons die (in women in huge numbers). It also follows from it that castration in adulthood can both damage cognitive abilities and enhance them, depending on a number of external factors that can be controlled.

## **NEW LOVE**

A person subconsciously seeks a partner specifically for reproduction, selection by external parameters comes into force. And this rule works even if you are looking for pure platonic love. For those who want warmth and love, but who have already understood that people exist only for reproduction, and all social relations are built on this, and that no love and closeness in the world can exist outside the context of evolutionary competition of meat sacks, I offer angelomorphism and new forms of closeness based on biosynchrony. People can strive for pure sublime relationships, but sexual dimorphism will constantly interfere with this, pushing them towards the abyss. Since gender creates dimorphism for sexual selection and serves primarily for reproduction, then only in the absence of gender is a real connection possible, available to angelomorphs through the biosynchrony system. I repeat, gender is a dimorphism necessary for sexual selection, it is in principle incompatible with what we desire and want from relationships. Sexual dimorphism harms intimacy, reducing everything to reproduction. But when the intimacy inherent in many social beings even outside of reproduction is freed from the basis of the sexual mechanism of selective reproduction, then comes what can be called angelomorphic intimacy.

Contrary to the objections of the Ghiliks, the absence of libido will not reduce pleasure and intimacy, but will allow them to be freed from the distortions created by the instincts of selection and to be designed technically like any other aspects of life. The emotion of love can be induced neurobiologically by repeating the desired pattern of activation of the reward system

There are two approaches to this:

1. a) Activation of dopaminergic neurons in the VTA, which have projections to the NAcc (euphoria, activity and activation of hedonic hotspots by dop. projections)



B) Increased oxytocin through agonism of 5ht1 receptors (increased emotional sensitivity to prosocial stimuli)

C) Activation of 5ht2a receptors (brightness of emotions and amplification of the gestalt),

Together creating a state of love and pleasure from interaction with others, due to the absence of sex steroids, not contaminated by erotic motivation

2. a) Detection of stimuli in the environment and brain activity at key points

B) Stimulation of hedonic hotspots and with the help of neuroelectrodes or a ventricular pump with a MOR agonist according to a pattern repeating the reaction a person in love to social stimuli, but without dividing into the object of love and "all the rest", in fact, this is a special case of the needs programmer

An interesting consequence of the absence of sexual bias is the ability to "switch" the somatic pleasure of eroticism to more platonic stimuli such as hand touches, in B1 this is a direct consequence of increased reactivity to positive social stimuli, in B2 it is part of the induced pattern

For all options except for the use of electrical stimulation, it will be necessary to solve the problem of desensitization, but in theory this is not so difficult and you can simply turn off consciousness for some time and resensitize the receptors with effects opposite to those desired.

Will there be room for intimacy in a world without sex? If we work in this direction in principle, then we can make the human body more sensitive over its entire area, which will make intimacy of a different kind possible, and the latest technologies can make completely different forms of intimacy real. Moreover, without gender, intimacy is at least possible, the presence of gender divides people of different sexes even more, they experience extremely different sensations and there is no talk of any unity. Gender distances from intimacy, constantly actualizing sexual dimorphism

and destroying any bright feelings. You are in eternal embraces, you always feel each other, you are one whole. No disagreements, no separate personalities. Only love and warmth.

### **flame of despair**

Human behavior is formed by a reward system that determines which stimuli are pleasant to the subject, and by changing its activity using chemical (agonists of the corresponding receptors) or physical (TMS, neuroelectrodes) stimulation methods, it is possible to achieve harmony of desires.

Speaking about the resource-intensiveness of needs and the deficit of goods, one cannot help but recall the personality itself, which can be considered as a "social persona", a concise idea of oneself and one's role, inclinations and behavior patterns used for orientation in society and communication with others. Like any behavior, personality is formed by past emotional experience, in this case - experience associated with the reactions of the social environment, which especially deeply determines its further development during critical periods of learning social reward.

Much of the complexity of interpersonal interactions is created not by the need to coordinate practically useful actions or maintain general coherence, but by the tendency inherited from primates to participate in a system of social games that directly or indirectly serve to increase the efficiency of reproduction. The biosynchrony network, being a pure form of social organization, is free from primate patterns and the need to form a complex social persona, replacing the mental construct learned through social encouragement with a simplified system of (self)representations leading directly to the solution of practical problems and happiness for all members of the community. Of course, for the adult nervous system, complete purification from the consequences of primate social encouragement is unattainable without a deep induction of neuroplasticity, "reopening" critical periods of social learning, but it sounds quite achievable, given the successful early results in this direction. Also, induced neuroplasticity can be used to change the perception of the surrounding physical reality.

Freed from hylic needs and social discrepancies, the biosynchrony network can harmoniously pursue the goals of technical progress and even greater internal integration, developing the technologies needed for it, such as brain-to-brain interfaces, methods for genetically altering the functioning of neurons, protocols for the final purification of gender characteristics, etc.

## **Sex and neuromodification**

By shaping the brain architecture in the early periods of development, sex steroids are an important factor influencing the final result of neuromodifications, modulating their effectiveness and the vector of influence, thus, changing the degree of expression of sex differences would be useful for the unification of programmable nervous systems, increasing the predictability of the effect and allowing any connected subject to change its role and specialization without the framework created by sex, and achieving the state of a neuroangel by a person. It is possible to change the degree of expression of sexual dimorphism, knowing that sex differences occur from changes in the readability of different genes, formed by sex steroids using such phenomena as (de)methylation of DNA and histones and (de)acetylation of histones, the so-called epigenetic modifications that change the structure of chromatin surrounding DNA or the chemical structure of nucleotides. Having calculated which patterns of epigenetic modifications correspond to which sex characteristics, it would be possible, using the DNA targeting system, to direct it to sex-associated genes and the chromatin regions surrounding them, changing their modification to the corresponding target. Having done this, it would be possible to set up an optimal and uniform design of the nervous system for all units, based on which it would be possible to formulate universal neuroplastic modifications, the predictability of which is not reduced by sex differences. Of course, the absence of genetic differences between subjects would be ideal, but in the first generation it is unattainable, unlike epigenetic uniformity.

For targeted modification of epigenetic parameters, methods have been developed using a CRISPR-Cas9-like system

(<https://www.nature.com/articles/ncomms15315>) with the Cas9 endonuclease changed into a catalytically inactive form and combined with enzymes that normally carry out epigenetic modifications. Thanks to the CRISPR guide RNA sequence, such a system can selectively change the epigenetic status of selected genetic fragments, which allows changing any sexual characteristics. Of course, to determine what exactly is subject to change, a large amount of statistical data on epigenetic differences between the sexes and the asexual prepubertal state would be needed, which, unfortunately, has not yet been collected by scientists. A simpler approach would be non-selective modification of epigenetics by non-targeted agents such as histone deacetylase inhibitors ([https://en.wikipedia.org/wiki/Histone\\_deacetylase\\_inhibitor](https://en.wikipedia.org/wiki/Histone_deacetylase_inhibitor)) / methyltransferase inhibitors ([https://en.wikipedia.org/wiki/Azacitidine#Inhibition\\_of\\_methylation](https://en.wikipedia.org/wiki/Azacitidine#Inhibition_of_methylation)), or vice versa, their inducers, in the absence of sex steroids in the body or a hormonal background that is universal for all subjects or a type of subjects. Of course, this would not be true asexuality in the sense of the absence of traces of the influence of sex steroids and an identical prepubertal state, but it would also allow for the unification of the bodies and brains of subjects connected to the grid. In this case, sex can be defined not only as a difference from the prepubertal state, but also as participation in a system of differing phenotypes within a single species that serves reproduction. In such a definition, more convenient for the purposes of the grid (identical nervous systems responding to learning in a similar way), any group of creatures that do not differ from each other along the axis of sex could be considered asexual. The use of a decrease in the level of sex steroids and a universal, albeit non-selective, scheme of epigenetic effects would allow for the production of a population with identical epigenetics, satisfying the above definition of asexuality. Moreover, gender is not the only stable epigenetic setting, and different environmental stimuli create its stable deviations (<https://www.nature.com/articles/s41398-020-01139-z>), which in turn can also be brought to a common form by non-selective methods.

Of course, gender is not only the global architecture of the nervous system, but also learned patterns of thinking, but they can

be changed by the methods of inducing neuroplasticity described in earlier posts, which, due to the epigenetic regulation of neuroplasticity

(<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3848041/>), partially overlap with the methods of epigenetic purification from gender.

The network is a constant feeling of deep closeness, an interweaving of thoughts of its participants, surpassing the depth of mutual understanding available to people who have known each other all their lives, a system of thoughts distributed between many brains experiencing the same emotions and not striving for anything except harmony and benefit; only such a system can be called devoid of hypocrisy, whereas in ordinary communication any external harmony is just a mask covering a temporary mutually benevolent balance of interests, ready at any moment to break into a conflict when they diverge due to changed circumstances.

## **Brief afterword**

The image of a multifaceted future that we see seems incredible. But many of the ideas that previously seemed utopian are now being successfully implemented. We have already written about breakthroughs in science in the areas that interest us. Therefore, we are ready to continue to help find people interested in transforming the world.

What are our goals in practice? Initially, the social program we are talking about is the first step towards the radical emancipation of the most oppressed groups of the population. From an early age, people fall into a system of social institutions that suppress their will. Therefore, such important sectors as education and medicine must be reformed to the extent that they fulfill their intended roles. The fact that they have long since turned into instruments of social control is blasphemous. An important goal of the movement's policy is to stop the medicalization of society and the reform of education, which is currently designed to teach not knowledge about the world, but submission.

Our movement pays great attention to the technological program. The development of something that would really make people's lives easier is currently being slowed down the most. Efforts to ban developments related to the human body are made by a variety of people: from conservatively minded older generations to "ethics committees" that carefully control every detail related to them. One of these projects, which is increasingly being discussed these days, is incubator reproduction. What would this mean? Transferring the reproductive system outside the human body. Of course, it would help to eliminate the concept of mortality during childbirth or allow many people who do not have such an opportunity to have children. In addition, if the technology becomes widespread, there will no longer be such phenomena as unwanted pregnancies or children with disabilities.

In parallel with it, we propose to delve into the production of improved means of transmitting information. The creation of an interpersonal network connected at the neural level will help make a

deep leap in the study of brain function and help people improve it. Needless to say, this can also turn psychiatry into a full-fledged science? Studying brain structures will allow us to detect in time whether certain processes in them are real deviations. Improved technology will also bring education and methods of obtaining knowledge to a new level. It is quite possible that in the future, the development of such a network will be associated with the complete abolition of educational institutions such as schools and universities.

We wrote about everything that we propose to improve life, as well as some metaphysical aspects of the movement, in our Manifesto. We created it in order to tell and show the details of our idea. How do we see a scenario of the future, perfect for us and for humanity? Our main and only slogan is radical liberation. However, we must come to it gradually.

Angelomorphism suggests that the technological abolition of gender and the change in the architecture of the reproductive system of society in favor of artificial reproduction will have a powerful emancipatory effect on the oppressed strata of the population, improve the general level and quality of life, and a single body model and voluntary unification of consciousnesses will qualitatively change the system of social relations. The true victory of culture over nature is the creation of a new man, sexless and immortal. The ethical state of transformed individuals corresponds to their ontological state – the purity of their consciousness – consciousness equipped with an improved bodily platform.

The ideal society for us is one that has emancipated more than one generation, raising it in democratic institutions. Involvement in scientific activity will be much more widespread and much more in demand than it is now. Step by step, society is moving towards completely overcoming the phenomena that constrain human potential, including the framework of corporeality - the most basic obstacle. We wrote about this in our previous articles, about what the accelerated evolutionary development of man will be like. The transition of humanity into an essentially angelic form, capable of communicating in a more perfect way, will mark the end of the

human species as we remember it before. However, this will also be a new, most significant turn in its development.

It is undesirable for us that technologies continue to be used for harm. The transpersonal network in the wrong hands can turn into an instrument of suppression of the will. Incubator reproduction without erasing the main foundation of human corporeality – sex chromosomes – can be used by totalitarians to grow only human meat for use in wars.



## **Thesaurus**

Angelomorphy is a project of the angelomorphic movement (or angel movement), which follows the goals of angelomorphism and popularizes it.

Angelomorphism is a complex system of theory and practice, touching upon all issues related to human existence, the key idea of which is "angelization" - the concept of the transformation of humanity into angel-like beings and an angelic form of existence (genderlessness, immortality, unity of consciousness, ethics), it is an idealistic libertarian science-oriented philosophy based on postgender transhumanism, gnosticism, critical social theory, sociobiology, etc.

Angelization is the process of implementing angelomorphism, the purpose of which is the purification of man and the emergence of angelomorphs through technological and social changes. The similarity with angels is expressed in the following: "they do not marry" (asexuality, ectogenesis), "immortal" (potentially physically and due to the connection between brains), "children of God" (based on the metaphysics of the manifesto).

Angelization of the world is the process of transforming space and the biosphere through angelomorphic technologies, which leads to the creation of "ideal" ethically correct zones where biological and social problems are eliminated.

Postgenderism is an ideology of eliminating social and biological sex in people, changing the reproductive organization of society from natural to incubator.

Gender abolitionism is the idea and process of eliminating gender differences and categories through social change.

Transhumanism is a philosophical movement that involves the use of technology to radically change and improve the human condition, including overcoming biological limitations such as aging, illness, and death.

Angelomorphs - "having the form of an angel" - asexual race of hominids Homo angelus, similar to angels in many characteristics (asexuality, united consciousness, immortality, ethical purity, divine nature).

An incubator is an artificial machine that provides the reproductive function (ectogenesis), is the basis of the incubator-reproductive organization of society, a condition for the emergence of angelomorphs.

Reproductive organization (or architecture) of society is a socio-biological organization of reproduction of the population of a species.

Sexual reproductive organization (or system) is an organization of reproduction of a population based on sexual reproduction, in which creatures have two sexes and reproduce with each other with their help.

Incubator reproductive organization of society is a reproductive organization of society, in which the reproduction of individuals occurs exclusively with the help of incubators (ectogenesis).

Ectogenesis is artificial reproduction using technologies to create life outside the body, which frees humanity from the need for sexual reproduction.

Reproducers - supporters and participants of the sexual reproductive organization. The term can also mean all unrefined hominids who are not Homo Angelus.

Gilics - down-to-earth people who do not possess gnosis, worship the demiurge, the forces of nature, support the current world order, or are completely closed to any complex philosophy.

Bioconservatives - biological conservatives - all who oppose the modification of the human species and the human body.

Purified/clean - angelomorphists who, in an effort to be like angels, have undergone a process of purification (in whole or in part).

Purification is a process consisting of a complete transformation of

the physical and spiritual aspects of an angelomorph to a state similar or identical to that of an angelomorph.

Neuroisocracy - direct neural isocracy - a socio-economic system and form of government in the polis of angelomorphs, in which everyone has equal political rights, based on the presence of brain implants that significantly expand the possibilities of communication and control over technology and processes, and self-government occurs through neurocommunications.

Pleroma - in the Gnostic context - an ideal world in which the categories of thought, love and knowledge rule. In the manifesto, the Pleroma serves as a metaphor for the lost perfect state of being.

Archons - in Gnosticism, the rulers of the imperfect world. In the manifesto, it is a symbol of the blind, chaotic force of nature, creating imperfect forms of life, as well as a metaphor for states and institutions of power.

Demiurge - in the Gnostic tradition - the creator of the material world, who created the world as a result of an error. In the manifesto, the Demiurge symbolizes nature as the cause of suffering and injustice.

Meliorism is a metaphysical view that recognizes the reality of the idea of progress as leading to the improvement of the world. According to this concept, people are able, through intervention in processes that would otherwise be natural, to achieve a better result than these processes would have produced.

Duomonism is a philosophical concept where distorted being and ideal otherness are considered as two aspects of one substance or reality.

Otherness is a form of existence beyond the being that we perceive, non-being for being, which is the source and cause of the existence of being.

Social sex (gender) is the social expression of binary sexuality as a

consequence of binary symbiotic sexual dimorphism and the sexual reproductive organization of society.

Transpersonal neurointerfaces are technologies that allow connecting human minds into a single network that provides collective consciousness.

Biosynchrony - biological synchronicity - the ability to coordinate one's bodily and mental processes with other beings at the level of biology, which leads to collective being and communication without the need for verbal communication.

Qualia - sensory phenomena of any kind, subjective experiences or sensations.

Neutral monism or dual-aspect theory - the philosophical idea that consciousness is a fundamental property of matter, and matter is an aspect of consciousness, making them two sides of the same substance.

Biodeterminism - the idea that human life and society as a whole or mainly are determined by biological factors.

Labyrinth - an image of distorted material existence that does not possess truth and purity, and leads people in a circle through illusions and suffering.

Controlled evolution is a concept that suggests that further human evolution should be controlled using technology to overcome biological limitations.

Antinatalism is a philosophical position that criticizes the continuation of natural reproduction and advocates the abolition of childbearing as a way to end suffering in the world.

Rational natalism is a position between moderate antinatalism and moderate pro-natalism, advocating rational reproduction.

Pro-sexuality is a positive or neutral-positive attitude toward sex and sexuality.

Anti-sexuality is the views of someone who is an antagonist to sexuality and/or sex.

Posthuman is an individual who has overcome the biological and social limitations of the human form through technology. The next stage after transhuman in transhumanist discourse.

Three levels of angelization is a conditional division of the timeline of controlled evolution of humans to angels. With each level, the being moves further and further away from Homo Sapiens and approaches "divinity".

Technological singularity is a hypothetical moment after which technical progress will become so fast and complex that it will be inaccessible to understanding.

Ethical transformation is the process of changing the internal and external state of an individual to the level where his consciousness and actions correspond to the ideals of an angelomorphic being.

Negative utilitarianism is the opinion that people should minimize the total amount and sources of suffering.

Gender abolitionism is a socio-philosophical concept that calls for the complete rejection of gender as a social category through the abolition of sex and related social constructs.

Gender identity is a person's internal self-perception as a representative of a particular gender, a temporary and artificial phenomenon that must be overcome.

Something and Nothing are philosophical categories denoting two sides of the same reality. Something symbolizes material manifestations, and Nothing is the absence or potential of existence.

Technological emancipation - the liberation of humanity from biological and social limitations through technologies such as artificial reproductive systems and neural interfaces.

Higher love - the concept of love purified from physical desires and sexual-reproductive bases, which is possible only in asexual relationships.

Technological immortality - a concept associated with achieving immortality through technological means such as neural interfaces and artificial biological systems, which allows one to overcome the limitations of aging and death.



Spread the ideas of angelomorphism in the form in which  
you yourself understand angelomorphism, form your  
communities of the angel movement, develop the idea, fight  
for a better future as you can.

The world belongs to those who are above the world  
This path leads to the stars



**Website:** <https://angelomorphy.carrd.co/>  
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